

SPEECHES & ADDRESSES
OF HIS HIGHNESS SAYAJI RAO III
Maharaja of Baroda

VOLUME II



Jayaji Rao Gachwan

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OF
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*With
a Portrait of His Highness
in photogravure*

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SPEECHES & ADDRESSES

OF

HIS HIGHNESS SAYAJI RAO III

Maharaja of Baroda



LIII

Shortly after his return from a tour in Japan and America the Maharaja took an early opportunity of personal association with his officers and leading citizens by being present at a dinner given by him to the members of the Sayaji Vihar Club at Baroda on the 8th of January 1911. Responding to the loyal and hearty reception accorded to him, His Highness said:

GENTLEMEN,—It gives me great and sincere pleasure to meet once more in this hall at a common table members of the club, my kinsmen, sirdars and officers—who bear with me the burden of the State—as well as my other distinguished guests whom I am delighted to see here to-night.

As you know, I have just returned from my travels in strange and distant lands; but I need not assure you Gentlemen—for you know it full well—that in all my wanderings my heart was ever with you and with my people. In the midst of the novel and fascinating scenes through which I moved, in prosperous Japan, in the beautiful scenery of the Rocky Mountains, or viewing the surging tide of the New World in the life of the cities of America, or travelling over the heather-clad hills of the Scottish Highlands, my anxious thoughts constantly turned to my country and to my people. The warm reception

extended to me on my arrival at Baroda assured me of the continued loyalty and devotion of my subjects whose welfare it has been, and will ever be, my constant endeavour to promote.

I need hardly tell you how great is the importance I attach to the promotion of social intercourse between different classes of the community. I rejoice, therefore, to find so many of my officers and friends of different castes and creeds assembled together here this evening in response to my invitation. I hope that the leaders among you—gentlemen of position and influence—will by your own acts encourage social intercourse; and, each in his own sphere, do all he can to remove misunderstanding and establish good-will and brotherly feeling. Of your active co-operation in this work, so eminently necessary to the well-being of the State, I am confident. The Sayaji Vihar Club, I presume, exists for this purpose, besides that of providing for its members recreation and healthy exercise. For this reason I have, from time to time, rendered such help as I was able to supply the wants of the club, and I am gratified to find it now in a state of comparative prosperity and undoubted utility.

Club life is an exotic in this land, and there have been obstacles in the way of the existence of such institutions. The rules of caste which prohibit inter-dining, and which consequently prohibit complete mutual knowledge and respect, are utterly contrary to the ideals which prompt men to become members of clubs. I suppose there will be none here to-night to defend these and similar relics of an unenlightened past. It is obvious that there are many difficulties and inconveniences in the way of immediately overcoming the tyranny of the past. With these I have sympathy.

But I think it desirable to emphasise the fact that prior to complete mutual understanding there must exist ample opportunities for meeting together.

I have referred to the advantages of club life with its freedom of intercourse and opportunities for mutual understanding. In it we have a feature of European life which we might imitate with advantage to ourselves. It is not necessary that we should blindly imitate all European manners and customs. Let us adopt the good and useful, and eschew all that is bad and objectionable, or which may be unsuited to our national life.

While exhorting you to discard without hesitation from your daily life all old superstitions, customs and prejudices which fetter social intercourse, impede education in either sex or hamper general progress, I ask you earnestly to bear in mind that true progress should be founded on a national basis. In the national traditions of India there are many good things, possibly many more than we realise. Let us remember, Gentlemen, that no nation can prosper materially or rise intellectually and morally in the scale of nations, if it has no respect for its own traditions, does not cherish with reverent admiration all that is good and beautiful in its own institutions, history and literature.

I do not propose to make a formal speech to-night, and consequently will content myself with this brief indication of what my feelings are as to the desirability and indeed necessity, for complete social intercourse, such as finds expression in the meeting together to-night. To conclude then, Gentlemen, I will once more express my pleasure at receiving you all here, and I lift my glass to drink with deep sincerity, the continued and ever-increasing prosperity of the Sayaji Vihar Club.

A Conference of Members of the Arya Samaj was held at Ranoli on the 26th of February 1911 at which His Highness delivered the opening address:

LADIES AND GENTLEMEN,—I am much gratified at the honour you have done me in asking me to preside at this Conference. Swami Nityanandji had invited me some time ago, but after my return from Europe in December last, my time was so occupied by important State business, that I had but little opportunity to devote to so grave and important a subject as the religious advancement of India. If, therefore, my reflections this evening betray any error, I must ask your indulgent forbearance. I need not tell you how great is the interest I take in any movement which is directed towards the amelioration of the conditions regulating the lives of the peoples of India as a whole, and of my subjects in particular.

Perhaps I may justly claim to have done something in this direction in my own State. Yet I am more and more convinced that there can be no permanent improvement unless and until the interest of the people themselves is awakened, and their co-operation secured. So I welcome the work of social enlightenment of the masses which the missionary zeal of the Arya Samaj has undertaken. I have observed with gratification that it has been energetic in its efforts towards the amelioration of the condition of the nation, the raising of the status of our country, and the banishment of ignorance and superstition through the spread of knowledge.

That your opposition to idolatry, fanaticism, superstition and caste should be fierce and relentless is perhaps only to

be expected as a reaction against the tyranny of centuries. Nevertheless I must say that while I am in the closest sympathy with any movement which can extend the scope of individual enlightenment and increase knowledge generally, I desire to deprecate wholesale opposition. Improvement is secured best by sympathy, not by a harshness of criticism which refuses to see any good in the object of its attack.

The Arya Samaj is a religious brotherhood, and it will be only right if, this evening, I confine myself to the subject of religion. Here is a vast field for serious thought, and I do not believe I can do full justice to so metaphysical a subject. I shall, nevertheless, endeavour to place my views before you, if only as suggestions for future reflection.

Man is essentially a religious being, and no nation can subsist without some religious beliefs, widely held and conformed with in conduct. Religion is a factor of life which, if it be based on true foundations, helps in its evolution. By what then can we test its truth? Surely by the measure of success with which it promotes individual and national advancement. That religion which obstructs the emancipation of a nation from the thralldom of social shackles, which does not dispel the darkness of ignorance and superstition, is no true religion. It is rather a mockery and a sham.

It is often questioned whether religion is of divine or human origin; whether it is eternal or is the creation of time; whether it precedes society or is the outcome of social usages and the growth of ideas concerning things human and divine. The task of solving these questions so as to satisfy the intellectual curiosity of humanity is of enormous difficulty. Of this much, however, we are certain: religion is not made, but grows. We cannot make it to order or

change it at will as we can take off one coat and put on another according to the caprice of the moment. The teachers of religion ought not to inculcate arbitrary tenets; but only such as can be acceptable to reason. That applies to all religions. Hinduism, of which we are so proud as our religion of to-day, is only superstition if it does not satisfy the test of reason.

Are we to be guided by a religion concerning itself chiefly, if not entirely, with externals, obedience to which consists in the observance of a number of ceremonials—such a religion, in a word, as Hinduism is, when interpreted by the ordinary man of to-day; or shall we not rather take our stand on a religion of charity, potent to uplift personal and national character? Surely to that question there can be but one reasonable answer. True religion, pure and undefiled, is inconsistent with anything which hampers the growth of brotherly kindness; it cannot find expression in the ceremonious regulation of every minute detail of life, in the creation of artificial barriers between class and class.

Many of the conditions which depress large classes of our people are due to a misinterpretation of religion, a misapplication of its tenets to the facts of existence. We have as prominent social evils, such customs as infant marriage, the supremacy of certain castes, the permanent and unutterable depression of others, and the prohibition of widow-remarriage. There are those who defend these customs as though they possessed all the sanctions of religion.

While class distinction exists to a greater or less extent in all countries, it is not elsewhere a religious institution such as it is represented in Hinduism. Everywhere else it is accepted that class distinctions should be laid aside in the worship of God, and that in His sight there can be no

respect of persons. But in India the idea of caste has been able to prevent social union, intercourse, interchange of ideas and intermarriage; it has operated to substitute authority for individual initiative, to promote class hatred, to prevent national union. As a matter of fact, however, such notions of caste are opposed entirely to religion, which should emphasise character and virtue, not class; which should aim at an amelioration of the condition of all men, not simply of a few. Religion, in a word, seeks the promotion of individual and social welfare and happiness. The customs I have referred to receive nowhere the sanction of the *Vedas*. Our present day Hinduism is merely an attenuated form of our primitive religion, which our ignorance causes us to accept as genuine. Hindu religion has passed through a very lengthy history, and we cannot here trace out in detail the ebb and flow of the various opinions, the action and reaction which have marked our beliefs through the centuries. We may, however, glance as briefly as possible at a few of the more important aspects.

We have first the Vedic period in which the different phenomena of Nature were regarded as manifestations of the Supreme Being, and were worshipped as such. Our Aryan progenitors bowed down before those physical forces which must have deeply impressed their imagination. In this earliest period each man was soldier, agriculturist, offerer of sacrifices, hymn singer, or philosopher at need; men had not been differentiated into castes or classes. Women shared in almost all concerns of life, and were highly respected. The *Vedas* deal with knowledge, rites, and prayers. No one subject was exalted above the others. In course of time there were evolved the ideas and the methods of different religious paths, *Karma-mārga*, *Jñāna-mārga*, and

Bhakti-mārga, which are illustrated in various ways in the *Upanishads*, in the *Brāhmaṇas*, in the orthodox philosophical systems, and in different forms of sectarianism. In the Vedic period there was no widely organised Government. The system was rather that of clan government, though there is occasional mention of kings. The hatred of the depressed classes, which is a feature of modern Hinduism, had its counterpart in the Vedic period in the hatred of the Aryan for the aboriginal Dasyus. The primitive Aryan had no idol worship and no temples.

From this early period we pass to that of the *Brāhmaṇas*; that of sacrifices, ceremonials and later even Tantric ritual. In this period the division of the people into the four great classes of Brahmins, priests; Kshatriyas, soldiers; Vaiśyas, agriculturists and merchants; and Śūdras, servants—as foreshadowed in the *Purusha-sūkta*—of the *Rig-Veda* was initiated. The period is called “Brahmanical” after the works called *Brāhmaṇas*. These deal with the origin, method and purpose of sacrifices, but the explanations are at times unconvincing. *Yajñas* were considered all in all and the priestly class began to claim supremacy. During the whole of this period, probably from 800 to 500 B.C., the need of propitiatory offerings through the oblation of food in fire and immolation of animals, remained a central doctrine of Brahminism. The greater the number of sacrifices and the more elaborate the ritual, the greater the need for a more complete priestly organisation. People became wearied and disgusted with sacrifices, and with priests. Yajñavalkya himself answers his own question: “What do we sacrifice?” with the words, “Brute beast”, thus pointing to a growing appreciation of the necessity for personal virtue rather than external and unmeaning *yajñas*. Nevertheless

the general social outlook of this period is clear. A wealthy man who could propitiate the deities with sacrifices of herds of animals believed himself more acceptable to God than the poor devotee who had no such means at his command. The rich were in special favour with the Almighty; the poor and destitute were the reprobates who had no chance of divine grace. This carnival of blood and sacrifice was pushed to such an extreme that it naturally produced a revulsion of feeling. People began to realise the cruelty and inhumanity involved in the sacrificial rites and at last came to perceive that real merit lay not in vicarious, but in personal sacrifice. Purity of character, tranquillity and peace of mind, charity and universal brotherhood asserted their claims in course of time till they culminated in the lofty ideals of the ethical schools of thought.

The Upanishadic period comprises that of the third division of the *Vedas*. In the labyrinth of mystical ideas therein contained can be traced the rudiments of the later philosophy. The *Upanishads* are the link connecting the *Brāhmaṇas* with the *Darsanas*, rising to a far higher level than the former, and containing many striking thoughts and original ideas expressed in the loftiest language. In the *Upanishads* we find kings like Janaka and Ajātsatru teaching some of the Brahmins who felt humiliated that Kshatriyas were able to teach even priests such secret doctrines. Thus we find that until this period at any rate, knowledge was not regarded as the exclusive possession of the priestly class.

Then the reformer, Buddha, appeared, and more or less contemporary with him various Brahmin reformers. From these latter came what are called the orthodox systems of Hindu Philosophy. Orthodox systems are those which accept the infallibility of the *Vedas*: heterodox are those

which deny the authority of the *Vedas*, as do Buddhists, Jains, and those Epicureans of India called the Chārvākas. Many of these systems preach the impossibility of vicarious suffering; they insist on the transmigration of souls; the necessity that every man shall suffer himself, and in his own person, for his own sins, either in this or future lives. The identity of the human soul with the divine was propounded by many, who taught the consequent absurdity of caste distinctions. According to these thinkers all men were equal, and every man must stand or fall by his own acts.

At the end of this period India was being invaded from the North, by Scythian and Hun; the Aryan, feeling the stigma of decadent worldly power and impressed by the miseries of existence, turned his thoughts from mundane to spiritual things, to escape the law of *Karma*, and consequent rebirths. With a view to this end *Jñāna-mārga* was given the precedence, and *Karma-mārga* subordinated. *Karma* obtained Heaven but procured no emancipation from the cycle of birth and rebirth. Legal systems were developed showing partiality to the priestly class, in spite of the reaction against sacrifices. But the astute Brahmins secured the gradual return of the Buddhists to the Brahmanical fold. They met them half-way, and ended by boldly adopting the Buddha as an incarnation of Vishnu.

The next period is that of Neo-Hinduism. Sometimes called the "Revival of Brahminism" of which Śankaracharya, one of the strictest and most learned of Brahmins, was the great revivalist preacher. He asserted that there could be no real Self existing separately from the one self-existent Supreme Self (*Paramātman* or *Brahman*). Another great teacher was Ramanuja who taught the separateness of the soul from the *Brahman*, though ultimately not separate.

Śankara and Ramanuja were the philosophical pioneers respectively of the Śiva and Vaishnava sects. The caste system was completely organised, including even some of the non-Aryan and aboriginal tribes within the Hindu fold. Hinduism, therefore, made room for idol worship, temples, and sectarian worship, including the worship of trees and animals. The Vedic *yajñas* were falling out of use; incarnations of God were recognised and worshipped. It is notable that some of the incarnations of Vishnu were animals or Kshatriyas but never Brahmins, with the rare exceptions of Vamana and Paraśurama, whose mother was of a Kshatriya family. Politically Rajputs came into power, who accepted priestly supremacy. Labour was despised. Intermarriage and widow-remarriage were gradually prohibited and infant marriage came into vogue. The Neo-Hindu period is the Augustan period of Indian literature. Towards its close there was, unhappily, a growing laxity in morals and behaviour.

We pass on to the period of *Bhakti-mārga* in which we arrive at the dawn of vernacular literature, in Gujarat, Narsinh Mehta; in the Deccan, Tukaram; in Hindustan, Tulsidas; in Rajputana, Mirabai; in Bengal, Chaitanya. Many of the leaders of thought in this period came from the lower classes, some from the lowest. Was not Rohidas a Chamar? The growth of sectarianism coincides with the defeat of the Rajputs by the Muslim power. Hindus had surrendered their individual conscience to the Brahmins, who while they proposed to regulate every detail of life, abandoned their capacity for defence entirely to the Kshatriyas. Labour was in contempt. In face of a united enemy what else could be expected from such disunited forces than failure, political, social, and industrial? The only

resource left was supernatural, and this was sought by a meaningless reiteration of Rāma-Rāmkrishna-Krishna. Men having lost faith in individual effort, gradually lapsed into fatalism and mendicancy, and absolute reliance on the efficacy of prayer took the place of honest endeavour and self-reliance. Worldly success and mundane concerns became the regulating factors of conduct. Yet we must all remember that what some call Divine laws and others the laws of Nature are immutable, and violation of them is sure to reduce our country to a hopeless state of destitution. Our conduct must, therefore, be strictly in accord with cosmic evolution and advancement. I am fully conscious that there are inherent limitations which chill our endeavours at improvement. But the cinematograph, aeroplanes and wireless telegraphy are human achievements which prove that what we think impossible to-day may soon become realisable, as our knowledge of the laws of Nature grows from day to day. It is not to mere prayer with folded hands that conquest over Nature is vouchsafed; that achievement is reserved to honest endeavour and firm belief in self-help.

Through the Moghul period, marked by the efforts of the Sheikhs and of Akbar towards the amalgamation of Hindus and Muslims, and the achievements of Shivaji, we come to the modern period. Shivaji's protest on behalf of Hinduism, strengthened by the teaching of some of the thinkers who preached equality of all before God, marks the dawn of a consciousness of nationality. This has in more recent years developed with the educational contact with the West, which has marked the British period. Here we come then to the root of *purushārtha*, which is self-help.

Your founder Swami Dayanand Saraswati relied on the *Vedas* as infallible and inspired in the fullest sense. He be-

lieved in a Supreme Being, and in the soul separate from, but dependent on, God. He opposed caste distinctions, or any distinction not based on character or achievement. He specially emphasised the necessity of celibacy during the period of student life, and devotion for fixed periods. He was opposed to early marriage, in favour of widow-remarriage, and equality in the treatment of all classes.

We have traced Hinduism briefly through the centuries. Reforms have followed reforms, and their appeals and efforts have had their day and season. Where do we now stand? What are to be our religious ideals for the future? I think we are at present going through the period of *purushārtha*. We have seen the vicissitudes of Aryanism through many phases. I see no reason why the old traditions should not be adjusted to the needs of the present times. We have seen *Karmakāṇḍa* predominant in the *Brāhmaṇas*; *Jñāna* in the Upanishadic and philosophical period, and *Bhakti* during the revivalist and modern Muslim period. Different sects at present emphasise one or the other element, but real salvation is to be found in *purushārtha*. By *purushārtha* alone will the social and economic problems now facing us receive solution.

The example of Japan, where religion is a blend of Buddhism, Shintoism and Confucianism, will show what robust faith in human reason and human endeavour can do. There religion consists of purity of conduct, benevolence, love and good-will to all. The Arya Samaj in its encouragement of ideals of charity and fraternity is entitled to respect from all.

Human activity may roughly be divided into three kinds: (1) Religious, (2) Social, and (3) Political, all closely interdependent and indissolubly bound together. In seeking

emancipation from the tyranny of social usages you have a chance of rising to a higher religious as well as a higher political plane. There are difficulties no doubt in the path of the social reformer, as your secretary has lucidly pointed out. Our current notions of religion help to strengthen rather than obviate errors. Cultivate a spirit of doubt towards mere authority and learn to rely on reason alone, and your social as well as political advancement will not be a mere dream. The political well-being of a nation is built up to a large extent on its social and religious achievements. A society torn by internal jealousies between class and class, and where ignorance and prejudice have sway over reason, can have no hopeful political outlook. As long as you do not violate the laws of a country your social and religious activities are sure to react on your general advancement. Good government is bound to follow in the train of united action and progressive enlightenment on the part of the people. If a Government is not sympathetic and intelligent, especially where its officers are drawn from the subject class, the fault lies with the people themselves. If they are not truthful and morally courageous the force of the errors is sure to retard the machinery of Government and hamper its proper working. If when a mistake is perpetrated you are ready to confess it and make amends for it, you are not likely to be hampered in your endeavour for reform by any Government which is anxious to secure the well-being of its people.

I should like to say a word more about our social evils. Try to have lofty ideals of duty and self-sacrifice and endeavour to snap the shackles of ignorance and prejudice. The noble example of this Samaj ought to infuse new blood into the veins of our reformers. Do not be pessimists but be

confident in the beneficial potency of human endeavour. Awake, and dispel ignorance and superstition. We often hear of poverty and the lack of means as insurmountable obstacles in the path of advancement. Who has not heard however of the prodigious waste of money our opulent class often indulges in, in the name of religious rites and observances. Large amounts are spent in organising the recitals of *Purāṇas* and *Kathās*; but to what purpose? The credulous audience is scarcely curious to know the why and wherefore of rules of conduct which it blindly accepts on authority. I am aware that in my own Raj large sums of money are spent in celebration of religious rites and ceremonies; but I have yet to be told that they have really conduced to the welfare of my people or helped their moral or material advancement. I have been thinking of initiating a State department to secure a more efficient discharge of this duty.

Our spiritual guides and officiating priests are as much the servants of the public as are the officers concerned with temporal things. If the latter are charged with the safeguarding of person and property, the priests and pastors have to minister to the moral security of the populace, and the State has a right to enforce rules for their guidance. As the head of a State I have had occasion to legislate on lines opposed to public sentiment; but with the spread of education and true knowledge the day may come when my people will intelligently appreciate the good intentions which actuate their Maharaja in these reforms.

I will content myself with saying that while the Arya Samaj continues the energetic battle against the tyranny of caste, with its senseless and unpatriotic elevation of the few and the permanent depression of the many; while it labours to remove the obstacles to national progress contained in

the gross ignorance and superstition of the masses; while its members preach and practice the rules of life laid down by its great founder; so long will my interest in its welfare, and sympathy with its endeavours be constant.

To some it is given to devote their lives to metaphysical speculations on the nature and existence of God, and His relations with man, but to most such speculations are incomprehensible and, it is to be feared, of little value. The time has now come, in my opinion, for all to devote their energies to an amelioration of the facts of existence. In dealing with the evils of society an ounce of active sympathy is worth pounds of speculative interest.

LV

The ancient city of Patan, one of the most interesting in His Highness' dominions both archaeologically and historically, contains the ruins of a great reservoir surrounded by stonework of great beauty. This having gone out of use through certain surface changes affecting the influx of water and it being too costly and impractical to overcome this and to renovate it, His Highness sanctioned a new scheme for a good water supply and laid the Foundation Stone of the waterworks on the 6th of March 1911.

LADIES AND GENTLEMEN,—It gives me much pleasure to lay the foundation stone of the waterworks for Patan. I hope that you all realise the importance of securing a good water supply for the people from a source where there exists no possible risk of contamination. The ancients too were not oblivious of this importance, as may be seen from the following verses from the *Rig-Veda*: "Amrita is in waters; in the waters there is healing balm". "Within the waters dwell all balms that heal. The waters hold all medicines". "O waters, teem with medicines to keep my body safe from harm".

The greater the progress of sanitary methods, the more rapid is the increase in the average rate of lengthening of life. In less than 350 years the length of life in Europe has increased from less than twenty to forty years. In the seventeenth and eighteenth centuries the average life increased at the rate of four years per century. With the marked progress of sanitation and hygiene in Europe during the last quarter of a century it is now increasing at the rate of seventeen years per century, and in Prussia, where modern hygiene prevails most, at the rate of twenty-seven years per century. In India, where medical progress is practically unknown, the average life-span is half of that of Europe, and for the last half-century has remained stationary. Do not these facts convince you of the pressing need of enforcing sanitation, when national and individual efficiency are directly dependent on the incidence of disease and sickness?

More than half of the causes of death are preventible. Experts have estimated that fifteen years at the very least could be at once added to the mean human lifetime by applying the science of preventive medicine. Their estimate has been mostly based on the average duration of life in the West, which is now about forty-five years, while in India it is about twenty-three years. Again cholera, malaria and plague, so prevalent in India, and which we know for a certainty to be amenable to complete eradication, were practically not included in their calculations. The cumulative influence of personal hygiene has not been taken into account, and yet this is a most important factor in the prevention of morbidity which shortens the path to the ultimate cause of death.

With our present knowledge, discounting future medical

discoveries, one can safely assert that thirty years at least could be added to the mean duration of life in India; that the rate of mortality could be reduced by one-half and that cases of sickness could be prevented in the proportion of at the very least two cases to one death.

If we consider only the preventable loss of potential earnings dependent on preventable death and sickness, the economic gain to be obtained can only be measured in crores of rupees, and the initial expense for the furtherance of public health and hygiene would yield a return of several thousand per cent. Investments in good health yield interest beyond the dreams of avarice. When people realise this fact, motives both of economy and of humanity should initiate immediate and generous expenditure of money on measures for improving the air we breathe, the water we drink, and the food we eat.

To-day we are chiefly concerned with water. There are so many diseases, and consequent disability and loss of life, caused by drinking bad water: cholera, typhoid fever, dysentery, diarrhoea and others which I need not name. It is a well-known fact that as soon as good water is supplied to a locality cholera disappears. You have in Baroda city itself a striking illustration of this fact: ever since the Ajwa water has been brought down into the city, cholera, which used to cause havoc every year, is now unheard of.

There are other advantages to be derived from the introduction of a good water supply. They may be indirect, but still they are so great that I cannot but dwell upon them. When a pipe supply is brought into a town, all pools, shallow wells, water holes, and unprotected tubs and tanks have no more reason for existence.

Tanks are not only periodically infected with cholera

germs when the disease breaks out, but they form an excellent centre for all kinds of parasites, the eggs of the round worm, the hookworm and guinea worm. The germs of skin diseases and numerous other contagious diseases are brought there by pollution through promiscuous bathing and washing. Tank water, polluted by man and beast, is very often nothing but diluted sewage.

Water from shallow and uncovered wells in an inhabited place is dangerous. It is so very liable to contamination: it is more dangerous even than tank water, because people drink this water. The sources of pollution are too numerous to mention. Among them are drainage and surface waters, leaves, insects, animals, even human beings who sometimes fall into the wells. Indirectly they are contaminated from dung heaps, privies, cesspools, human excreta and silt, by refuse from burial places and burning-ghats, all of which pollute the underground water from which well water is tapped.

A good water supply associated with efficient drainage is a great step in the prevention of malaria, verily one of the scourges of India. For all shallow wells and uncovered accumulations of water, which are the breeding places of mosquitoes, can be done away with. I look forward to the time when in all the towns of the State all wells and tanks will be filled in or drained away.

One word more, Gentlemen: Remember that the provision of a public supply of water, without adequate means for the removal of the waste water, will render the locality unhealthy. Many instances have occurred in which a locality has at first improved in health on the introduction of a good water supply, but has later deteriorated and become malarious because of insufficient drainage. I therefore trust that with

the introduction of water into Patan the question of drainage will be duly considered at an early date, as already suggested in the order sanctioning this scheme, for the two must go hand in hand.

Let me in conclusion repeat the prayer contained in the *Rig-Veda* and thus invoke the blessings of health and happiness to all. "Give full protection, friends of men, ye waters, give health and comfort to our sons and grandsons. For ye are our most motherly physicians".

LVI

The rapid increase in the demand for vernacular education and the obligations of the State in its provision in accordance with His Highness' policy of free and compulsory primary education, led to a great demand for qualified teachers. To meet this need the establishment of a Training College for Men Teachers was sanctioned by the Maharaja who laid the Foundation Stone on the 20th of March 1911. On this occasion he addressed the assembly briefly in the following terms:

GENTLEMEN,—We are met together to-day to dedicate an institution that represents one of the most important works that a State can undertake. A State must protect its citizens from aggression of individuals as well as from that of masses; it must insure for its subjects the peaceful pursuit of their various desires; the peaceful enjoyment of their daily lives; but beyond that, far beyond, lies its duty to its people, like the duty a father owes to his son; to make him better than those of the preceding generation; better physically, better intellectually, better morally; to put him in tune with that orderly progression which we see all round us, in the vegetable world, in the animal world, in the world of men; that steady and majestic tide from the crude toward the

perfect, from ignorance toward knowledge, from darkness to light. We see it in the little child as he grows to manhood; in the human race as it sweeps from savagery to enlightenment; in all the world in its strong, rhythmical march from the protoplasm of the past to what is waiting for us below the horizon of the distant future.

To this great cause of education we dedicate this building. To this great cause of education we dedicate ourselves, and our children and our children's children; to this great movement that teaches each one of *you* how to make the world better, how to make yourselves better; that teaches you to—

So live, that when thy summons comes to join
The innumerable caravan which moves
To that mysterious realm where each shall take
His chamber in the silent halls of death;
Thou go not like the galley-slave at night
Scourged to his dungeon, but, sustained and soothed
By an unfaltering trust, approach thy grave
Like one who wraps the drapery of his couch
About him and lies down to pleasant dreams.

Our system of compulsory education, which we have initiated in Baroda with such great hope, depends for its ultimate perfection on the way in which all who are concerned with it work together to that end. That there will be mistakes is certain. We must not fear them, but face them boldly; unhesitatingly confessing them; not glossing over our faults, but courageously endeavouring to correct them.

Amongst the most important factors in our organisation of education is the supply of properly trained masters who will be teachers and educators in the truest sense of the

word. I hope that in this building, together with the training of teachers for our elementary schools, we may see the beginning of some higher education in the vernacular, by which the truths of the universe may be taught to the people in their mother tongue.

SANITATION AND SOCIAL PROGRESS

A Speech delivered by His Highness before the Bombay Sanitary Association at Bombay in April 1911.

GENTLEMEN,—It gives me great pleasure to address you to-day on a subject which has for long been engaging my very earnest attention. As society progresses, the question of the prevention of sickness and disease claims an ever-increasing amount of anxious thought in the minds of humanitarians and statesmen. Fatalism has given way before the march of civilisation, and the preservation of health and the conservation of national resources form part of all State programmes; for those nations which develop their vital resources with the help of preventive medicine and science are those which are enabled to reach the highest standard of efficiency and economic superiority.

The influence of sanitary methods on the length of life has been most marked in European countries during the last three centuries. This is a most important point for us to remember in India, where expectation of life is slightly more than twenty-three years, and has remained at this figure for the past half-century. Compare the rate of progress in Prussia where the most modern systems of hygiene are studied and used. In that State life is lengthening at the rate of twenty-seven years per century. This fact, which could be supplemented by many others, should convince the most sceptical of the pressing need of enforcing Sanita-

tion in India; for to the extent that disease prevails national and individual efficiency will be hampered.

More than half the causes of death are preventible: this we know with certainty. Experts have estimated that fifteen years, at least, could be added to the average length of human life by the application of measures for the prevention of disease. This expert estimate has been based on the average expectation of life throughout the world, and, were we in India able to neglect plague, cholera and malaria as factors in the death rate—a happy condition already arrived at in the West—the estimate of fifteen years would have to be considerably increased.

With our present knowledge, we may safely assert that an application of scientific preventive medicine to Indian conditions would be followed by an increase in the average duration of life of thirty years—the rate of mortality would be lessened by one-half—and, together with the reduction in mortality, would come a two-fold reduction in the numbers of those who are annually incapacitated by sickness. To express this in figures we may say that the Indian death-roll could be diminished by more than 4,000,000 a year, and the number on the sick list could be lessened by 8,000,000. These figures are impressive. They represent, however, proven and undeniable facts.

These calculations have not taken into account the effect which the scientific prevention of minor ailments would have on the length of life. This would undoubtedly be considerable, for these minor ailments lessen the powers of resistance, and render the individual more liable to attack from the fatal diseases which swell the mortality tables of the world.

Another factor to be taken into consideration in forming

our ideas as to the possible lengthening of life is personal hygiene, a most potent factor in the prevention of morbidity.

Now we must remember that all this preventable mortality and sickness involves a preventable loss of potential earning amounting to crores of rupees. When this fact is better understood by the people, motives both of economy and of humanity should prompt the initiation of a general financial policy towards the improvement of the air we breathe, the water we drink, and the food we eat. It has been well said that "investments in good health yield interest beyond the dreams of avarice".

The preservation of health presents itself under different aspects. Put as briefly as possible, these may be grouped under the two heads of public hygiene and personal hygiene. These two are inseparable and must go hand in hand, because it is obvious, for instance, that the efforts of the State to provide a pure supply of water and milk may be completely nullified if the domestic hygiene of those who use them is faulty, and permits contamination in the home.

Sanitary measures are based on medical discoveries in the etiology of disease. To combat sickness we have to guard the ways by which it is conveyed to us, whether by air, water, or food, and to modify those predisposing influences, external or internal, which render us specially susceptible to attack, influences dependent on personal habits, overcrowding, insanitary dwellings, poverty, vice, heredity, social customs and prejudices.

It is possible for the State and for local bodies to promote public health by provision of good water, efficient conservancy and drainage; by controlling the sale of foodstuffs and milk; by adoption of regular principles of town

planning to prevent the erection of insanitary dwellings and to improve existing insanitary areas; and further, by adequate school and factory legislation to improve the physique of the people. When we come to deal with social customs and personal habits, baneful prejudices of caste and religion, and inveterate ignorance of the masses, the State is confronted by the obstacles of public opposition. These obstacles it cannot hope to overcome before the people themselves have arrived at a realisation that their own welfare depends on progress, on a willing co-operation with the benevolent intentions of the State. Here our only weapon is education. Education of women because it is their part to influence home life, and to fashion future generations: and education of our ignorant masses in the simple teachings of elementary sanitation and hygiene.

Bombay probably presents an extreme example of conditions which characterise many Indian towns but which have no parallel in the West. The Census of 1901 discloses that 87 per cent. of all the tenements in the city consist of one room only. Each of these single rooms contains on an average 4·2 persons and, with this extremity of density, tenements are aggregated in huge many-storied blocks, with every arrangement, both within or without, calculated to prevent the access of light and air, and accumulate damp and faecal products. I would leave you to judge for yourselves the grave condition of this great city. Yet can we really call her great with such a seething volcano of danger to her safety ready to burst at any moment?

It is insufficient to teach boys and girls how to read, write and cipher only. We must deal with their lives in their homes. For that purpose I appeal to the educated portion of the community, and to the natural leaders of the people

to set the example and by personal practice and precept teach their backward neighbours how to lead hygienic lives.

I advocate education. But the municipalities and local bodies have a heavy responsibility to the people in the furtherance of public health. Education can do much, but this fact does not excuse any apathy on the part of local bodies in dealing with the elements of sanitation. The condition of many towns and villages, at present simply appalling, could be greatly improved were the local governing bodies to show more willingness and energy. The State is willing to help those who show a serious desire to help themselves. Protection against disease is, if anything, more important than protection against theft or fire; no court, police or other agency of Government is more important than an efficient health department. It is evident that in towns a more elaborate system of health administration is necessary than in villages. Dwellers in villages have the advantage of open air life as a rule owing to their occupation in the fields. But we see in the villages the same defects of overcrowding and want of ventilation that are only too obvious in the towns of this country. This is due to the inherited tendency of the people to build their houses in close proximity to each other, regardless of the evils of such a practice.

We have to deal in both towns and villages with masses of human habitations irregularly huddled up together, intersected by narrow winding lanes through which no air can penetrate into the dwellings, from which also, owing to faulty construction, the light of day is excluded. Such areas are plainly most suitable for the development of disease, and we must remedy the existing insanitary conditions by

a gradual process of pulling down some houses, and the cutting of wide roads. We must have building bye-laws for both towns and villages, providing for future expansion by a regular system of town planning.

If, from opposition or lack of funds, existing conditions cannot be remedied, it would be indeed a most short-sighted policy not to prevent at least a repetition of such conditions in the future. All new buildings, whether mansion, factory, village hut or town villa, should be built in accordance with plans which permit an adequate provision of ventilation and light. Bye-laws on such matters could not meet with much popular opposition, and would require little more vigilance and initiative on the part of local authorities.

You have in Bombay city a striking example of what an Improvement Trust, backed by an efficient health department, can do in gradually improving the sanitation and appearance of the town. The poor appreciate the *chawls* provided for them, and learn the advantages of sanitary dwellings. I have recently started in Baroda an Improvement Trust for my Capital, and I hope that much good will be done by it to the city and its people; that *chawls* of a sanitary design will be provided for the housing of the poor, and that where the houses are crowded together, provision will be made for better ventilation and light.

Something has already been done in Baroda. The streets have been widened, and *pole's* opened, to some extent, to the admission of more light and air. Much indeed remains to be done; but I look for steady improvement, and above all else for the intelligent co-operation of the people and the Municipality. Nor can we be content with plans. An adequate and efficient Municipal sanitary staff must supervise and control.

Another crying need in our towns and villages is a proper conservancy system. In many it does not exist at all, and where it is provided the efforts made to deal with the problem are too often futile.

I have endeavoured to secure for all the villages of my State good wells for drinking water, and very shortly I trust it will be possible to say that every village is so provided. *Bhungies* are provided for surface cleaning of the village site, and men are employed to remove stable refuse and filth to a safe distance from the source of water supply.

In large towns water drainage is necessary. A drainage system is being provided for Baroda city but the people have to be taught how to make use of the sanitary conveniences provided, and will have to learn the advantage of such use. In the meantime the conservancy is very defective, as it is almost everywhere in India, and the Municipality must bear some reproach for lack of proper surveillance. It is not a sufficient excuse to urge the bad habits of the people or lack of funds.

Even in villages, where primitive habits are less likely to be harmful, it is possible to improve matters by energy and persuasion, by the erection of open latrines of the simplest type on the outskirts of the inhabited area, and proper supervision of them when erected. The condition of streets might be improved with a little trouble, and accumulations of liquid refuse and filth prevented by utilising natural outlets for drainages in the shape of small *nullahs*.

Bad conservancy and want of drainage cause a soaking of the soil with filth, and thereby provide a favourable medium for the growth of germ life, and for the breeding of flies and other similar disease-carriers. The demands of public

health make it an elementary necessity to attend to matters such as these.

Further there is the question of water supply. The provision of a proper water supply for Baroda city has resulted in the practical disappearance of cholera there. I hope that good water ere long will be available in all parts of the State. A grant has been made for the provision of wells, and schemes have been drawn up for water supply to thirty-nine towns and villages; and, as water should not be brought into places in large quantities without provision for drainage, such provision is also made in the plans.

The supply of water from wells forms one of the most difficult problems confronting sanitation in India. The people require special education in the dangers inherent in their system. The number of wells should be strictly limited within the bounds of necessity, and those from which water is drawn for drinking should be removed as far as possible from the neighbourhood of habitations and cultivated fields, while all wells should be covered.

The hygiene of school children is of enormous importance. I propose to institute a regular medical inspection: that carried out last year having shown an astonishing number of children needing medical attention. But unless ignorant parents realise the need of obtaining for backward and disabled children proper medical treatment the inspection will be robbed of much of its value.

In Europe owing to the progress of public health, and the amount of attention paid to it, plague and cholera have practically been banished, and the campaign against other diseases is being carried on most vigorously. There are also numerous voluntary associations which maintain an active

propaganda for the dissemination of sanitary truths. The results shown by these associations are most encouraging.

The Bombay Sanitary Association is, I am aware, doing most valuable work, especially in the improvement of the conditions of *chawl* life. The tenants are constantly visited, and are taught to make proper use of the sanitary conveniences placed at their disposal, and to prevent children from befouling the place. Prizes are offered to the managers and proprietors for the best kept *chawls*. This is one of the many examples of the good that may be done by voluntary societies.

However effective and elaborate may be the efforts of the official guardians of public health, these associations can do a most valuable supplementary work in teaching the people how to rear robust children. Bombay with its large labouring population from all over the Presidency and beyond, forms a great centre of dissemination of phthisis, owing to the deplorable conditions of the tenements. It is scarcely surprising to find that the death rate from pulmonary phthisis for the whole city averaged 9·4 per 1000. In one ward (population 130,000) where the density is the greatest the phthisis death rate was reported to be 16·4 per 1000. These results are confirmed by the Jail returns wherein during the three years ending 1900, 11·6 per 1000 of average strength died of this disease, the rate for London being 1·8. The campaign against phthisis in England has reduced the mortality from that cause by from 40 to 45 per cent.; sanatoria are erected, patients are sought out and visited in their own homes, and instructions are given for the cure and prevention of this scourge, which is now, unhappily, making such rapid strides in India.

I must express my heartfelt admiration of the work done

by the Bombay Sanitary Association. They have adopted the only practical way of getting the people to assimilate the principles of hygiene, in getting into contact with the people themselves, in visiting them in their own homes, in friendly conversation and by means of popular lectures.

The great value of voluntary workers in this country springs from the fact that the interference of an official in their private lives is usually resented by the people. And the people are so appallingly ignorant. They need to be taught the most elementary principles of hygienic ways of life. For example, one cannot help noticing the utter callousness with which refuse is thrown on the streets out of house windows. People must be led to understand that collections of useless rubbish will attract rats and vermin to the houses. All this can be done without arousing any resentment or wounding susceptibilities, for the people are not in reality averse to cleanliness, they are merely ignorant, and unaccustomed to modern sanitary measures. They are in fact like children and must be guided like children by a tactful combination of persuasion and compulsion.

Lady workers especially are needed. Womanly sympathy and tact will prove most potent weapons in the war against improper domestic habits, in explaining the dangers of keeping cattle in the houses, in elaborating the precautions to be taken in cases of infectious disease, in preaching of the manifold advantages of pure air. Again the heavy infant mortality due to parental ignorance can best be remedied by unceasing efforts on the part of volunteers who will talk to the people in a simple homely way.

It is obvious that in the time at my disposal I cannot deal as fully as the importance of the subject would demand, with all the points that arise when one thinks of the sanitary

needs of India. But while I am touching on this immensely important point of infant mortality, I would wish to emphasise the need for the employment in towns of qualified midwives. Defective registration largely explains the variations in infant mortality of different provinces and for different periods in the same province. The rates appear to be highest where registration is at its best. In Bombay among a population of 9 lakhs the rate was 462 out of every 1000 live births. This figure is deplorably high. At present the circumstances attendant on child-birth are very dangerous, resulting in much disablement to the mothers and mortality to the children. In Bombay the work done by the nurses employed by the Municipality is beyond praise. They do not merely attend births, but attend the sick, report cases of births and deaths, and cases of infectious disease, and carry on an active crusade of charity, relief and enlightenment.

The realisation of the terrible havoc worked annually by diseases which are preventible arouses a feeling of horror. The work of reform is rendered yet more difficult owing to the opposition of the very people for whose welfare we are trying to act. How can plague be exterminated when inoculation meets with such stubborn resistance; when through false religious notions no destruction of rats can be effectually carried out; and when the mode of life of the people is such that rats and flies find a congenial harbour in their homes? How can we tackle cholera, dysentery, diarrhoea, typhoid and parasitic diseases when even in spite of provision of good water the people often insist on using well-water? What is the good of the State spending large sums of money on draining marshy lands, when the Municipalities, through neglect of proper conservancy, and

the people, through obstinate ignorance, will maintain conditions specially suitable for the breeding of mosquitoes and the spread of malaria? Here again, Gentlemen, success can only depend on education.

The objection to vaccination is much less since the people begin to know that it will preserve them from small-pox, and when they learn the way in which other diseases can be prevented they will no longer object to preventive measures against them. At present they see in the destruction of rats an act of senseless cruelty and in the closing of wells an act of supreme, if not sacrilegious absurdity.

But in order that a voluntary association may reap the full value of its labours, the authorities like the Bombay Municipality must be properly equipped to assist the Association. When the voluntary workers point out insanitary dwellings or discover cases of infectious disease, improvement or disinfection at the hands of the Municipality must complete their work. It would not be of much avail to ask the people to adopt new modes of living when these new modes of living cannot be put into practice. Herein lies the fault of local authorities—they neglect to take those measures which are necessary for the promotion of public health. The education of the people must go hand in hand with the improvement, or rather the initiation, of municipal hygiene.

There are too many amongst our educated classes who profess belief in sanitation yet are against the expenditure of money on sanitary measures because, they say that the people are not sufficiently educated to appreciate them; but at the same time they do nothing to promote the education of the people. This indeed is an easy attitude to adopt, and I think needs no criticism.

Attempts made by authorities will often meet with discouraging results until a "Sanitary conscience" is aroused in the people. When this takes place they of themselves will bring their representative bodies to task for their frequent lapses in the administration of public health. The dormant sense of public spirit must be roused and we must all recognise the necessity for earnest and immediate organised action by State, Municipality and private citizens in the promotion of the precepts of hygiene and sanitation. This is the only way to lead to national efficiency, and to develop the enormous potential resources of our country.

The efforts of the educational authorities in promoting physical culture should be backed by parents at home if we wish to prevent the rise of a class of literate but weak and sickly individuals, lacking healthy initiative and physically unable to bear the stress of modern competition. The development of the mind irrespective of the body is detrimental to moral stamina. Crime, madness and their allied infirmities of morbid exaltation, based on false conceptions of society and patriotism, are an outcome of social evils influenced by heredity and environment. These evils are to be combated by striking at those conditions which pollute heredity, such as vice, alcohol, and syphilis, and by promoting education on the lines of the ancient Latin proverb "*Mens sana in corpore sano*".

Social legislation is becoming more general in most countries of the world, as for example that concerning the regulation of the labour of women and children and of factory labour. Child labour and the employment of pregnant women should be prohibited as conducive to a lessening of the vitality of future generations. It is now recognised that shorter hours of labour are productive of

better work and of greater efficiency of the people. By improving the living of the people and raising their standard of life, they can more readily adapt themselves to the requirements of sanitation. With the development of institutional hygiene, schools, factories, and the housing of the poor are subjected to healthy legislation, though it seems almost impossible under the present circumstances to enact such laws for people who are utterly unprepared for such legislation.

Social customs such as early marriage and the *purdah* system have an important bearing in creating predisposition to disease, especially phthisis. Early marriage causes precocity in both sexes, early maternity shortens the natural span of life of women; they both lead to untimely waste and decay. I have attempted by legislation to mitigate the evils of early marriage, but it is only by the spread of enlightenment that we can strike at these deeply rooted social customs. Unfortunately the Baroda law raising the age of marriage is unsupported by similar legislation in the adjoining territories, so that there is a possibility of easy evasion by a change of domicile, and there is further the evil done to my people in the example shown them by child marriage permitted elsewhere.

No doubt the problem of sanitation in India is beset with enormous difficulties, even so great that many have dropped into the comfortable rut of apathy and inaction. It is only through patient and untiring effort that we shall succeed in improving the present conditions. We must be prepared to meet at first with perhaps discouraging results; but progress if not immediately apparent will be slow and sure, until our united endeavours will be crowned with the success they deserve. Every true citizen should do his best

to help the State by individual effort, and there should be banished from local bodies those undercurrents of motive, personal jealousies, or fear of unpopularity, which so often hamper the progress of sanitation.

The present standard of health of the individual is not only dependent upon the immediate surrounding conditions but upon the present and past environment in adult age, adolescence, childhood and infancy. The rearing, training, habits and occupation of the individual are material factors of well-being, but the fundamental factors must be traced still further back, even precedent to birth, since the health and constitution of the immediate progenitors, and the vicissitudes of their lives from birth to maturity have already laid the foundation of the constitution of the offspring.

Too strong a plea cannot therefore be advanced for as thorough instruction in the manner of living and maintaining health, as in the method of working and of earning a livelihood. A knowledge of the laws of health and of the requirements of personal, domestic and social hygiene must produce a permanently beneficial effect on a people. Bound up with health are other equally important sciences, moral, social and economic, to which due weight must be allowed in public administration and with which executive officers must be more or less familiar.

As an illustration of the importance attached to the problem of the improvement of national vitality may be mentioned the eugenic movement in some of the American States. In Michigan and Connecticut marriage is forbidden to epileptics; in Indiana the prohibition is extended to all who suffer from transmissible disease, and, even further, confirmed criminals and mental degenerates are sterilised by surgical operation.

For the last few months some of my officers, as a Commission, have been probing the question of vitality and degeneration as applied to my people, and I am glad to say that, basing their opinion on their own investigations and on those of the Inter-departmental Committee on physical deterioration in England, they have come to the conclusion that the national efficiency could be greatly enhanced by improving the environment.

I am sure that all my hearers to-day will be at one with me in the realisation of the supreme importance of the problems of sanitation in India. In its improvement there is a field for the exercise of the noblest of all virtues, selfless patriotism. What true lover of his country can contemplate unmoved the terrible exaction of human lives, the awful weight of human suffering daily caused by ignorance, by miserable acquiescence in present conditions? Gentlemen, the future of this country which we all love depends largely on the way in which we deal with the problems of public health. Every year added to the average duration of life means an increase in our national strength, mental, physical and economic. We wish to see India take her just place in the councils of the nations of the world. It is our duty, our privilege to work to that end. Let us see to it that our efforts are worthy of our high purpose. Around us is a dark night of preventable suffering and death. Science offers us a means by which we may in some degree and in our own time lighten this darkness. Gentlemen, I appeal to you all, to my fellow-countrymen, to all who love my country, to do all that lies within the possibilities of human endeavour to take light into the dark places of our land, to carry hope and happiness to the despairing and wretched.

The First Universal Races Congress was held in the Hall of the London University in 1911 with the support of Governments, Princes, Statesmen and Scholars in all parts of the world. From the commencement of its organisation His Highness showed his active sympathy and agreed to become a Vice-President of the Congress. Further, he presided over the Fifth Session of the Congress on the 28th of July 1911 and in his Opening Address indicated the general attitude which he felt should be taken towards the subjects which were then to be discussed.

LADIES AND GENTLEMEN,—In rising to open the proceedings this morning I would begin by thanking the Committee for the honour they have done me in asking me to act as Chairman. I cannot help feeling that this great Congress is a unique occasion, for it is a practical sign of a real interest in a movement which, although it has been an ideal for many years to all thinking people, has scarcely come before into the sphere of practical politics. It marks too in its general aspects the scientific character of the age, for in no previous historical epoch of which we have knowledge, except perhaps in the idealistic visions of the philosophers who preceded the French Revolution, has a civilisation been produced which was willing to consider from a secular and non-religious point of view the problem of reconciling the different races and their aspirations.

Still more, I think that the problem which we are to discuss to-day, that of the growth of a modern conscience in the consideration of these problems, is also intensely significant of a new departure. It is the first general recognition of a new moral duty; the duty of the individual towards Humanity.

You have, of course, all read the thoughtful, suggestive

and brilliant papers which I hope we are to discuss. I can only say for myself that they have given me food for most earnest thought, and that I trust that as this Congress holds its annual meetings the proceedings will be rendered noteworthy by the production of such suggestive material, and that as time goes on there will be a still wider audience of thoughtful people. The problems of humanity are not new, neither are they easy of solution, and the greatest of them is common to all races and to all people. It is the reconciliation of the world of thought and the world of feeling. Our heads may teach us what it would be best to do, but our hearts too often revolt from it. To me the growth of the modern conscience seems particularly the growth of a new feeling, a new sentiment, whereby we may be able to meet these problems not only in a more reasonable spirit, but in a mood which will tend to more practical co-operation and a wider and more kindly sympathy with the diverse yet none the less noble ideals of our fellows. For without a keen sense of duty there can be no strong action. Until we feel strongly towards humanity at large, we cannot feel a duty impelling us to overcome our prejudices and try to meet our fellows on some common ground where we can see our differences without discord and learn co-operation by understanding, and understanding by sympathy.

This is the spirit of which the modern age stands most in need, and it is precisely this spirit which I believe to have originated this Congress and which I welcome in it.

On the 12th of August 1911 the Indian students in London arranged a noteworthy gathering in honour of Sir Krishna Govinda Gupta,* the eminent Bengali gentleman, who was the first Hindu to be elevated by Lord Morley† to a seat on the Indian Council. His Highness presided at this interesting function. Speakers in the meeting said that with the exceptions of the Honourable Mr Gokhale‡ and His Highness the Maharaja Gackwar himself there was perhaps no Indian of public eminence who had endeared himself to the Indian public to the same extent as the guest of the evening. Sir Krishna Gupta's work on behalf of his mother-land had not been much before the public, but silently and strenuously he had been labouring for the welfare of his countrymen. There was the high authority of Lord Morley himself that his selection of Sir Krishna to a seat in the Indian Council was a step fully justified by its results. He had derived much valuable assistance from him in deciding several important questions affecting the Indian administration. While solicitous for the preservation and consolidation of British rule in India, Sir Krishna did not hesitate to press the Indian non-official as distinct from the official view on various questions, and he did this with a dignity and moderation which appealed to his colleagues. Lord Morley, who was present, accorded high praise to the work of Sir Krishna and a tribute of great respect to his personal worth. It was no secret that in formulating his ever memorable scheme for reforming the Indian administrative machinery and for liberalising it, Lord Morley was largely influenced by the ripe and sound judgment of Sir Krishna Gupta. Had it not been for the mistaken policy of a Conservative Ministry Sir Krishna would have been the first Indian gentleman to be elevated to the position of Lieutenant-Governor of Bengal. But as it was not yet ordained that an Indian should rule a Province, Lord Morley had

* Sir Krishna Govinda Gupta, the first Indian to become a member of the Indian Board of Revenue, 1904; and in 1907 one of the first Indians nominated to the Council of India, from which he retired in 1915.

† Lord Morley, Secretary of State for India, 1905-1910.

‡ Gopal Krishna Gokhale, C.I.E., non-official member of the Viceroy's Legislative Council; founder of the Servants of India Society; died 1915.

done the next best thing in appointing Sir Krishna to a seat on his own Council and for this courageous step Indians of all classes felt profoundly thankful to him. The Report of the proceedings then continues as follows:

The speech delivered by the noble chairman was, it is superfluous to remark, a notable pronouncement. It was, as was to be expected from a person like His Highness the Maharaja Gaekwar, a statesmanlike utterance, replete with sound common-sense and suggestions for the betterment of India's condition. In the course of his speech the Maharaja dwelt upon several subjects to which we regret our inability to allude at present. There was however one remark of his which strikes us as singularly felicitous on this occasion and at this time, to which we think prominent attention ought to be drawn. His Highness said that while the native Indian States employed Europeans in large numbers to the evident advantage of the States concerned, there was no reason why the British Indian Government should fight shy of the policy of appointing Indians of tried capacity to positions of trust and honour in the administration. His Highness incidentally mentioned that in his own State of Baroda, a European, Mr Seddon, was just then the Dewan, who was discharging his duties in a satisfactory manner.

ON THE PROMOTION OF LITERATURE

A Speech delivered by His Highness on the 7th of April 1912 at a Conference of the Gujarati Sahitya Parishad, a society for the encouragement of Gujarati Literature.

MR RANCHODBHAI, LADIES AND GENTLEMEN,—The proceedings and the papers I have heard, have prompted me to say a few words to you, if I may be allowed the opportunity. We are all working together for Gujarat and through Gujarat for India, and each one may do what he can to help. A literary society is the symbol of an advanced civilisation; and we may rightly claim full scope for such a society in this part of India.

Ages ago there were legends in India, told at the side of the hearth and in the hall. The bards who recited them wove into them their own fancies and their own thoughts; studied each sentence of the long tales, perfecting each word according to the lights of the times, and transmitting the finished story to their sons, who in their turn did the like. Then came the scribes, putting into permanent form the stories thus orally transmitted; preserving for the mature nation in the traditional records the thoughts and superstitions of its childhood. Last of all came the printing press, allowing the distribution of this knowledge among all the people.

A new country may possess all the mechanical evidences of progress, perhaps the artistic ones as well, and yet have no literature; for a literature is the growth of generations. Having no literature, it may have no literary society. Such a society as the Gujarati Sahitya Parishad may come therefore only in an advanced stage of the history of any nation.

It may exist only in a nation having a history worth preserving, and an ancient literature that has grown up with that history. Such a literature Gujarat has, and we have hailed the advent of this society, now in its eighth year, and are wishing it every success in its efforts to put in shape and transmit to posterity the thoughts of the venerable sages of Gujarat, the songs of her early bards and the records of the ancient lives of the people of Gujarat.

India, with her snow-white hair of venerable age, is served by many such societies, Bengali, Hindi, Urdu, Marathi, and Gujarati, strong and lusty sons glorifying their venerable mother, and rescuing and preserving the treasures of her ancient lore for the benefit of succeeding generations.

Yet to preserve the records of the past, to reconstruct with careful hand the literature of a bygone age, is but one of the many activities a literary society may have, although such has been almost the main aim of those started in America and, with a few exceptions, those in Europe as well. If a country has had an honourable past, as India has had, it behoves its scholars of to-day to see that she has an equally honourable present. If a country declines in its art, in its industry, in its mental and physical vigour or in its literature, that country is discredited.

It ill becomes our dignity, as an Association, to record the deeds others have done, but admitting that we are unable to do the like ourselves; only preserving the thoughts of those that have passed away before us, and not contributing our share to the literary productions of the world. We are the present actors in the arena of life; the sword and the pen have passed from other hands to ours. In our veins flows the blood of those we venerate. In our brains resides

the soul that prompted our fathers to deeds of righteousness and works of wisdom. Let not our children say of us, that in our veins that blood turned to water, and that under our care that soul lost itself in slothful ease.

Of all the literary societies of Europe, the French Academy most thoroughly meets the demand for the encouragement of contemporary literature. This society, founded in 1635, discontinued during the Revolution, but refounded in 1795 as a part of the Institute of France, has carried on its rolls the greater part of the names celebrated in French literature, though not all of them. It was founded for the encouragement of literature, not for preserving ancient writings, and its membership and prizes have been considered the highest literary honours a Frenchman could attain. Unfortunately, however, its influence has been very conservative, and has tended more towards forming an academic style and the writing of beautiful language than the encouragement of original thought or genius.

That pitfall we in India notice and avoid. Otherwise the French Academy is a model we might well strive to follow. It aimed to do, has done, and is doing on a large scale, what we of Gujarat are attempting to accomplish for ourselves and for India. Let us take as an example to be judiciously followed, this same French Academy, the most famous literary body in the world, and let us see if we of Gujarat may not do our part towards making the world we live in better for our having lived in it.

Far be it from me to discredit the descriptions of natural scenes, the glorification of the beauties and the wonders of Nature:

Tongues in trees, books in the running brooks,
Sermons in stones, and good in everything—

but we have in the life of the people about us to-day, in those living round about our homes, a subject of the utmost interest to us and to others. The daily life of every class in our community; the life of the fields, of the shop, of the factory, of the home even; do we understand these, we here to-day? And if we do not, how can we make them better?

No people can attain to much as a people, or as a nation, unless they will co-operate for certain common ends to be attained; and if individuals do not know each other well, they cannot co-operate satisfactorily. So I say to you: Study the life about you; think of it; write about it; strive to discover means of improving it. Interest yourselves in the effort we are making to lift up every class of our community; not the men only, but the women as well. For, believe me, the feminine character, type of mind, disposition, is as essential to the building up of the life of the nation as the masculine element is. It should be equally considered in village affairs, or in affairs of State, as it is in the affairs of the home.

Another thing, too, larger by far than co-operation in our separate communities, is our general co-operation as a nation. The first step toward bringing that about is a common script for the different languages of India. Such a script will clear away many cases of misunderstanding, and bring communities nearer together. But more important than all else is the second step, that will lead to a complete understanding and co-operation from Kashmir to Ceylon, and that is a common language that shall tie us together into one compact union of ideas and aims. If that is not possible, then the fewer languages we can get along with the better off we shall be. Each additional language

restricts the dissemination of ideas and limits the clientele of important books and papers.

If you will allow me to make a suggestion in regard to the building up of the present and future literature of Gujarat, I would say that the most inspiring reading for the youth of the present day consists of books about the lives of successful men. Not only great men, but men and women who have so used their lives that great good has come to their families, their neighbours, their communities, or their nations. Not rulers and statesmen merely, but people in the ordinary walks of life; people of the same class as are the young men who read about them. A young man may read of the great life of a ruler, one who improved all the large opportunities a ruler may have had, but that young man, knowing he may never himself be a ruler, will not be as interested and instructed by such a book as he would by the biography of one of his own class, who may not have risen to greatness, perhaps, but who may have made full use of his opportunities to do good to his small community. The ruler he may venerate and adore, the other man he may imitate. The one example he may only admire, the other example may incite him to great deeds.

Remember one thing; impress it firmly on your minds—*Many great men of this world have risen from very humble origin.* Therefore, it is the humbler life we wish to study and also to instruct, thus giving, if we may, to each and every person, however low he may be, the opportunity to become great—if greatness lies within him. To preserve the past and ensure the future might be thought to be all that one society could fairly attempt with good prospect of success; and yet we are going to suggest one more sphere of activity that the Gujarati Sahitya Parishad may fairly attempt and carry through.

Whatever good there may be outside of our daily lives we wish to make an essential part of those lives. Whatever of good literature there may be in other parts of the world we wish to seize for our own benefit and that of our children's children. Our own literature first, of course, both past and present; but after that the great thoughts of humanity, that have done so much to make the world what it is to-day, in order to make Gujarat what it may be to-morrow. The best thoughts of other nations should be made ours; not through the dead language of ancient days; but in our own living language of the present; not through the cold languages of the chilly north, but in our own warm tongue which we drank in with our mother's milk.

Although English literature is not older than Indian, it is much richer in the variety of its achievements. There are a great many English classics, books that have lived from one generation to another, as there are also French, German and Italian, that are as full of life to-day as when they were written; that are as applicable to life here as they were to life there; and which contain a message for us, as well as for others. Let us translate them into Gujarati, and thereby give to all our people what is now enjoyed by a few only. What body of men would be more likely to clothe those English thoughts in the Gujarati language than this society of Gujarati scholars?

To be sure the mere mechanical process of printing and publishing may absorb more money than the completed books will sell for, but that difficulty may be overcome. To enable our people in the villages, towns and cities of this province to gain access to the best thoughts of one of the oldest, one of the strongest, one of the most civilised nations in the world, is a consummation devoutly to be wished and

strenuously worked for. We are not so little that all the world may not be summoned to work for us and for our betterment.

I, myself, as is well-known, have always been ready to help those who help themselves, as every ruler should do. If the Gujarati Sahitya Parishad will translate those classics, and other European books, into good Gujarati, I will fulfil my part by extending every reasonable help, so far as in my power lies, toward their publication.

There is no more ennobling thing than the reading of good books; it leads men, along flowery pathways, toward earnest and pure lives. I am doing what I can to educate my people to the stage where they can read and appreciate great thoughts of the present and of the past, and the result so far has been very gratifying. But I would do more. I would bring to the poor man, or woman, the ordinary man of the bazaar, to the common people everywhere, this wealth of literature now only known to the educated.

I therefore announce that I am organising a sub-department for the translation of such works into Gujarati and other vernaculars and their subsequent publication, and I am setting apart the sum of two lakhs of rupees from the Khangi Department, the interest of which will be used for carrying on this work.

Gentlemen; the proposal is before you. May I ask your co-operation?

His Highness, accompanied by Her Highness, Princess Indira Raja, Prince Jayasinh Rao, and Captain Reid, A.D.C., paid a visit to the Karla Sanatorium on the 24th of April 1912, when on their way to Ootacamund. They were entertained at the bungalow of Sir Bhalchandra Krishna* at Karla. Arriving at the Sanatorium at about 4 p.m. they were received by the Managing Committee and others, among whom were: Sir Bhalchandra, Rao Bahadur Sunderdas, Dr Maniklal, and Messrs S. V. Bhandarkar and M. S. Patkar. Their Highnesses walked around the premises and inspected all the cottages, the dispensary, and the pavilion. Sir Bhalchandra then read the following Address to His Highness:

TO HIS HIGHNESS MAHARAJA SIR SAYAJI RAO GAEKWAD, G.C.S.I.

"May it please Your Highness,

"On behalf of the Managing Committee of the Hindu Sanatorium for Tuberculosis, Karla, we beg to offer to Your Highness our most cordial and respectful welcome. We also beg to extend a similar welcome to Her Highness the Maharani Saheb, Princess Indira Raja, and Prince Jayasinh Rao who have conferred on us a great honour by being present here to-day.

"The origin and history of this institution have been described by us only a few days ago when the Opening Ceremony was performed by H.E. Sir George Clarke, Governor of Bombay. Not to overtax Your Highness with a repetition of the same facts, we beg to lay before Your Highness for your kind acceptance a copy of the proceedings in connection with that function, and will content ourselves by making only a very brief reference to the present condition of the Sanatorium.

"This institution, supplying as it does a most crying want for the Hindu community in general on this side of India, at present consists of fifteen cottages built on the most recent and approved hygienic principles, each costing from about 4000 to 4500 rupees—the gift of different donors, and one pavilion, to accommodate

* Sir Bhalchandra Krishna, Dean of Medicine, Bombay; for some time Chief Medical Officer of the Baroda State and Personal Physician to His Highness.

twelve poor patients and costing 12,000 rupees—presented by Bai Javerbai, in memory of her husband, the late Mr Bhagwandas Narottamdas.

“Since the opening of this institution, the Committee have received several applications for accommodation in the cottages as well as for beds in the pavilion. It has been possible for the Committee to consider the former, and some of the cottages, as Your Highness will see, have already been occupied, but it is rather unfortunate that consideration of applications for the latter has had to be deferred for want of funds.

“The Committee beg most respectfully to express to Your Highness their most grateful and sincere thanks for so kindly granting them permission to associate Your Highness’ illustrious name with this institution, and to let it be known as the Maharaja Sayaji Rao Gaekwad Hindu Sanatorium for Tuberculosis at Karla.

“It is estimated that at present the monthly expenses of maintaining the institution will be 1000 rupees. The Committee, while tendering their heartfelt thanks to Your Highness for the assistance already promised in the shape of a cottage and the endowment of four beds in the pavilion, most respectfully venture further to appeal to Your Highness’ generosity in this connection so as to enable them effectively to carry out the objects of the Sanatorium without any undue delay.

“Your Highness has been graciously pleased to set apart a princely sum of two lakhs of rupees in aid of vernacular literature, as announced at the Gujarati Sahitya Parishad held at Baroda recently.

“Your Highness has also earned the privilege of being the first Indian Prince generously to contribute £500 to the funds in connection with the recent *Titanic* disaster, which has sent a thrill of horror throughout the whole world.

“We are also making our humble efforts in a righteous cause, having for its object the amelioration of suffering humanity, a cause which lies nearest to the heart of Your Highness as can be judged from Your Highness’ noble and continued efforts in that direction within the limits of the Baroda State, as also, at opportune moments, even beyond the said limits.

“In conclusion, the Committee once again respectfully beg to express their sense of gratefulness for Your Highnesses having so kindly graced this institution with a visit and to express the hope that, illustrious as Your Highness’ rule has been in the interests of the people entrusted to your charge, this institution so aptly named after Your Highness, may have its career of usefulness blessed with similar results, and be a perpetual memento of Your Highness’ large-heartedness and keen interest in the cause of suffering humanity.

“Karla, 24th of April 1912.”

His Highness then replied:

SIR BHALCHANDRA, LADIES AND GENTLEMEN,—It was only the day before yesterday that Sir Bhalchandra requested me on behalf of the Managing Committee of the Hindu Sanatorium for Tuberculosis at Karla to pay a visit to the institution and to grant permission to the committee to associate my name with it. I readily complied with his first request and after taking time to consider the second request ultimately acceded to it also.

I take a great interest in such institutions which are founded for alleviating the sufferings of mankind. I read with great interest the proceedings when His Excellency the Governor opened this institution and the Hindu community must feel gratified at the interest His Excellency has evinced in it.

Such institutions were not unknown to us even in ancient times. In the reign of King Asoka there were dispensaries established for the benefit of the public under the care and supervision of Vaidyas.

Sir Bhalchandra took a great interest while he was at Baroda in establishing and organising several medical institutions and the people are now reaping the fruits of the seeds sown by him. At Umrat I have placed the palace

and at other places in my territories other buildings at the disposal of the people and offered them large sums of money and other concessions for similar purposes, but it is a matter of regret that they have not as yet availed themselves fully of these advantages. I intend to offer them more concessions with a view to induce them to take up such work. There is a Sanatorium at Nasik, established by Mr Pecchy Phifson, to which I have contributed a cottage, and I am pleased to learn that it is doing good work.

In Europe people are far more advanced and they have founded many such institutions. These are largely maintained by private charities. People there avail themselves to the fullest extent of the open air treatment for the cure of tuberculosis. Here in India the people are not so far advanced and the burden of founding and maintaining such institutions has generally to be borne by Government. Among the Hindus, charities are numerous, but often they are not well located and are not devoted to useful purposes.

The Bombay public are more advanced, and I am glad to see that in founding such institutions they have supplied a long felt want. I appeal to the people to help the Managing Committee to maintain this institution and extend its scope of usefulness. Our women have a special aptitude for relieving human suffering and I request them to join hands with the men in this righteous cause.

Her Highness takes personal interest in such institutions and she has asked me to thank the Committee for their kind welcome to her and the kind reference to her in the address. Not only as prince but as man this institution has my full sympathy. I will do my best to meet the requests of the Committee. I wish the institution every success and I thank you for your cordial reception.

His Highness attended the Prize Distribution at the Baroda College on Monday the 2nd of September 1912, and in response to the loyal greetings and the applause of the students addressed them, inspiring them as much by the sincerity and earnestness of his manner as by the high idealism of his words.

GENTLEMEN,—I thank you for the warmth of your reception. I am sure that you all know what a pleasure it is to me to visit the college, and to meet face to face your students who are the representatives of youth and hope. You know too that in a busy life, such as mine, it is not always easy to find time to do those things for which one has the greatest liking, and it is a regret to me that I have not been able to visit the college more frequently.

Just now I referred to you students as the representatives of youth and hope. The time of youth must always be the time of hope. The young man dreams and sees visions, he has glowing ambitions and vigorous faith in the future. Youth is a glorious time, but it has its responsibilities. A neglect of these responsibilities must inevitably dim its glory, and is most likely to change hope to despair. What are these responsibilities?

Youth has responsibilities of three kinds, first to itself, second to the family, third to the nation. A young man in the time of his student days owes it to himself that no opportunity is neglected to struggle towards that ideal which should always shine as a bright star before his eyes, the ideal of perfect manhood. That absolute perfection is unattainable we all unhappily know: but without a high ideal of perfection the young man is but too likely to slip away from the true path, to pass his time aimlessly drifting, to fail eventually. So I say that the first of youth's responsibilities is to

set up a high ideal, manfully to struggle towards it, and not to be distressed unduly by those failures which are inevitable, as they should only be temporary, but rather spurred on by them to higher, more strenuous endeavour.

The second of youth's responsibilities to which I have referred is that to the family. And this is not to be understood too literally, but rather in the spirit of the word. The greater family, all mankind, demands of youth certain efforts, certain sacrifices: it demands altruism and true charity. I am particularly glad to have heard of the good work accomplished recently by your social service league. That so many of the young men of this college should have been stirred up to undertake organised social work is a most happy sign, a very welcome symptom that in this college your ideals are not limited by narrow horizons of the walls of your lecture rooms, but are wide enough to embrace the world without your doors. I trust that the efforts of your league will be unceasing, and that you will enlist yourselves in the army of those whose privilege and pleasure it is to relieve the suffering, to make war on ignorance mental and physical, to spread the doctrines of hygiene, to uplift the depressed and the sorrowful.

Let me impress upon you the fact that along with these lines of helpful effort the needs of this country are vast, are almost overwhelming: there is a full life's work for every one of us. We should study what is done in other countries to ameliorate the condition of the unfortunate and we should study how we can apply the knowledge thus gained to the somewhat different conditions in India. Such work is glorious. Although one never fully accomplishes what he sets out to do, he will still accomplish much, and the reward

of such work is the satisfaction of duty done that shall render a man's whole after-life sweet to him.

If you young men have been able to strive towards a fulfilment of your responsibilities towards yourselves and towards the human family, you will have gone far towards a fulfilment of this third responsibility, that towards the nation. The people need leaders and teachers, trained men devoted to the service of the country. What should the young man strive for who sets his heart on carrying out his duties towards India? It is almost impossible to sum up such a vast idea in a brief space. A French writer has recently laid down the following as the qualifications necessary to every man who proposes to frame a good law, and I imagine those qualities, were they attainable, would be a blessing to all men who strive to help on their country. He says: "Some knowledge of the laws of the most important nations, a profound knowledge of the temperament, character, sentiments, passions, opinions, prejudices and customs of the nation to which he belongs, moderation of heart and mind, judgment, impartiality, coolness, nay even a measure of stolidity, these are the attributes of the ideal legislator". But you will say that it is impossible that any but a small minority should ever be able to attain this intricate knowledge. That is perfectly true. But its truth does not prevent any young man from struggling after this knowledge. So I come to my point that the main responsibility which the student owes to the nation is the acquirement of knowledge in whatever direction he takes up as his special province. For as the legislator needs special training and knowledge, so too do all those whose duty it is to guide the people, to help the nation towards improvement.

In addressing students I have naturally laid most stress

on the responsibility a young man owes to his nation of acquiring as much knowledge as possible. But I hardly need say that knowledge is not all. Character is of the most profound importance to a nation. As is the character of the units making up a nation, so will the character of the nation itself be. A vigorously active character scorning what is not true, fighting for the good in the face of adverse circumstances, self-reliant under Providence, in one word, manly; such is the character we need to develop in our country. To you students, now in the days of moulding and fashioning, I would strongly appeal to set before yourselves an ideal of truth and strength of character which will help you in after days to fulfil your responsibilities to the people.

You must remember that to you great privileges have been given. Think of the thousands who are denied the opportunity of the self-advancement which comes through learning. There are very many thousands here in Baroda, in Gujarat, who are plunged in the terrible darkness of ignorance, that ignorance which inevitably produces suffering. From you students, to whom much has been given in the way of opportunity, much is expected of service towards those to whom such opportunity has never come.

Mr Clarke has quite rightly referred to the important part which this college has played in the past in affording an opportunity of higher education to the youth of Gujarat. I do not think it should be forgotten. It was in 1884 that I first presided over a distribution of prizes to the High School and College in this building. On that occasion Mr Tait, the late Principal to whom the college owes so much, reported that there were forty students on the rolls. To-day the present Principal is able to report that there are

nearly 400 and that, in fact, that number has been reached this year. This shows that for nearly thirty years here in Baroda we have had a college which has steadily increased in numbers, and, I believe, in efficiency. As Mr Clarke has said, the fact should be recognised.

Mr Clarke has reminded us that there has recently been a change in the methods of teaching demanded from affiliated colleges by the University of Bombay. So far as I have been able to study the details of the new regulations they seem to me to be wise, and likely to make still further improvements in the colleges, and in the class of men turned out by them. I have no intention whatever of allowing the Baroda College to fall behind in the race of efficiency. If we are not able to go ahead as fast as Mr Clarke would like us to do, it is not because of a lack of willingness. In recent years we have not only had a severe famine to meet, with its consequent derangement of the finances, but all the pressing needs of the State are increasing very largely. I will not be so rash as to promise anything definitely. But I may assure you of my sympathy, and further assure you that as funds become available the college and its needs will not be forgotten.

LXIII

At a Meeting of the Baroda Central Library Club, under the presidency of Mr A. M. Masani, then Commissioner of Education for the State, a suggestion by Principal Clarke was discussed that a post-graduate course of training in library management should be provided at the Baroda College. The Maharaja who was present taking a keen interest in the proceedings addressed the meeting in the following terms:

GENTLEMEN,—When I came to this meeting I had no intention of being more than a passive listener. I would like,

however, to say a few words in support of the lecturer's suggestion of forming a post-graduate course in Library Economy in the Baroda College, of which institution the lecturer is the distinguished head. Such a course is badly needed in India and the great library activity of the Baroda State makes this college the fittest institution to offer such a course to the Indian graduate.

There will soon be a demand for trained library workers. Many States are about to follow the example set by our own State in founding systems of free public libraries; and some of them have already written to me asking me to recommend competent persons for such work. This of course I have not been able to do, as I know that Mr Borden is too zealous in his work for the Baroda libraries to spare any of his trained assistants for work in other States, however important that work might be. But as his zeal is so great, he might train others for the work who will extend it throughout India. If his ability to train men in his own special line can be combined with the like ability in allied lines possessed by the staff of the Baroda College, an institution might be established that will work incalculable good to India, an institution similar to the one established thirty years ago in America, in which Mr Borden was then a lecturer; an institution which has since been the chief factor in giving America the lead in library work.

This idea of a general library course for Indian students is not new. When Mr Borden began his work in Baroda, information was sent to every corner of India that the State was willing, without charging any fees, to train people in library science. How that call was answered we all know. Few came forward to take advantage of what was offered. That was a great pity. Enough came forward for Baroda,

but not enough for India." It shows that the persons who failed to respond to the call were not far-sighted and intelligent enough to realise the importance of library work. But now, happily, another era has begun. With Mr Clarke and Mr Borden working in co-operation great results can be attained and the illiteracy of the masses be much lessened.

The work in libraries should be divided into two parts: English and vernacular. The advantages of pushing both are evident. English is necessary for the higher levels of modern knowledge but the people at large cannot take advantage of it. The library should not limit its benefits to the few English-knowing readers, but should see to it that its good work permeates through the many. Vernacular libraries should be encouraged, and with this in mind I have caused the establishment of small vernacular libraries throughout the villages of the State. The people themselves should also contribute their mite towards the cost of the scheme. Nothing can be got without trouble. Knowledge cannot be attained without self-sacrifice. India is poor and its wants are many; but this is a condition to be resolutely faced, as other nations have faced it in the past, and as many others must face it in the future. The people must rise superior to their circumstances and realise that more knowledge is their greatest need, their greatest want. They must be brought up to love books, not simply attractive bindings or pretty pictures, but their contents. They must be taught to regard books as a part of their lives. Libraries will not then appear a luxury, but a necessity of existence.

For the want of mental sustenance we lose many of the pleasures and opportunities that God has placed at our disposal. All of our faculties are not developed. We must educate them and teach others to do the same. That is what

libraries are for. The numbers who avail themselves of the opportunities offered may be few, but that should not discourage those who, as many of you, are workers in libraries. Your duties and responsibilities are great, greater even than those of magistrates and *subas*. You are the servants of the whole community. You must induce them to read more and more books, particularly the children who are the hope of the future generations. Mr Borden realises the importance of this phase of the work as well as I do, and I have no doubt that his idea will be well carried out by his staff. I have no desire, therefore, to labour the point. One other thing however I would urge upon you: the importance of the sympathetic and polite treatment of all readers, whatever their condition. I advise library workers to bear this continually in mind, as on this depends the complete success of the library work.

I may assure the members of this club that, though I may not be able to be with you at your meetings, I shall always be with you in spirit, for I am sure you are doing what I would have done, and in the way I should like it done."

LXIV

His Highness delivered a short speech at the Opening Ceremony of the Marathi Grantha Sangrahalaya, a Marathi Library, at Bombay on the 7th of November 1912.

LADIES AND GENTLEMEN,—Two years ago the opportunity was given me to lay the foundation stone of this building in which we are to-day assembled which is dedicated to the benefit of the Marathi race. Since then, I may say with feelings of gratification, that I have brought about the founding or the reorganisation of over 300 free public libraries in my own State small libraries, many of them;

small, indeed, most of them; and yet on their shelves are 120,000 books, and from those shelves 116,000 books have been issued during the past year. So, from the standpoint of a fellow-worker with you, I may say that it is with the greatest pleasure that I have accepted your invitation to assist in the dedication of this building that is to mean so much to the future of the Marathi people.

A library is instituted to preserve the record of the deeds and the thoughts of men, for the instruction and enlightenment of future generations, so that those who are about to take up their share of the work of the world, their own part in the advance of the human race in intelligence, in civilisation, in power, may start from the basis of achievement gained by the countless generations before them.

The school teaches the boy to read, that he may know what men are doing and what they are thinking; it imparts certain rudiments of knowledge that he may begin his life a little better prepared to meet the problems and the trials of that life than his father was before him. The college takes the selected few still further on in the acquisition of the knowledge that has been gained by the slow and the painful work of former generations. It teaches the youth to reason, that he may distinguish right actions from wrong actions, right methods from wrong methods. It teaches him how to apply his reasoning powers to the larger affairs of life.

But although the school may start him in his life's work, and the college carry him still further on, neither school nor college can take him to the end. To whatever end may be within the measure of his capacity, to that end *he must strive himself*. To reach that end he may mix with men of affairs, of the small though important affairs of his village or town, of the larger affairs of his State, of the still larger

affairs of the Empire, of the greater affairs of the world. Or he may choose to cast his lot with the philosophers, with the thinkers of the age. But whether his mind inclines him to action or to meditation, he must first enrol himself as a pupil in "the people's university"—the library. He must saturate his mind with knowledge of the deeds of other men, that he may emulate them. He must study the thoughts of others, that from the basis of those thoughts he may rise to still higher flights.

How important it is, therefore, that this library, to which he must resort in preparing himself for his career, should be a collection of books well and carefully selected that he may make no false start that must be corrected and lived down before the real work of his life may begin. How important it is that the collection be large, that his opportunities may be many. How important it is that the collection, be it small or large, be well classified, that the deeds of men like himself be ready to his hand, that he may fill his mind with the thoughts of others without waste of time or effort.

A library must be built up as men are built, slowly and carefully, and with due consideration of the work to be performed. This is an institution that should never die: an institution the work of which in the future may help or mar the men by whose hands that future will be formed, and we must look well to our handiwork that the generations to come may be benefited, that we may be honoured in the thoughts of our children. (6)

We dedicate this building for Marathi men of to-day; for Marathi children of to-day who are to be the Marathi men of to-morrow; this library, that shall tell them of the thoughts and deeds of Marathi men who have gone on

before them, and shall tell the thoughts and the deeds of Marathi men of to-day to men yet unborn.

LXV

At the Opening of the Bhadran Waterworks on the 8th of December 1912 the Maharaja addressed the assembly in Gujarati. His speech is here rendered into English.

LADIES AND GENTLEMEN,—It is a cause of sincere gratification to me to have this occasion to declare the waterworks for Bhadran open.

In olden days our ancestors used to carve out heritages with sword and fire, but at present, for posterity's and our own sake, we wage war against invisible and more deadly foes, the myriad murdering causes of disease. Humanity instead of willingly engaging in internecine warfare, aspires against its common enemies, the insidious destructors of our vitality, and hence of our economic prosperity. What nobler aim could we have than to bequeath a heritage of vigour and health to future generations? If we are to fulfil our mission successfully we must engage in a systematic plan of campaign, and our first line of defence is the purification of water. Bad water is our most terrible enemy, especially in India where it mows down millions of victims annually.

We must discard those ignorant views, unfortunately so commonly prevalent, that water, whatever its source, is a universal purifier. We depend on water for our very existence, and as we must so often expose ourselves to its treacherous action, we should always be on our guard. Thanks to the progress of modern science, we need not now be taken unawares! The microscope has revealed to us those invisible foes living in water which are only too prone

to work their devastating action upon our health. Now-a-days also we can trace the way in which these organisms contaminate the water: we know the conditions which favour its pollution; and we can purify polluted water. To-day we are making practical use of our knowledge, and to-day for the town of Bhadran marks a new era in its future development. Armed with such an effective weapon as a good water supply, it will be better able to fight its own battle to attain health and prosperity.

But it does not suffice to be content with a strong first line of defence, one must guard as well against flanking movements. Remember that the offensive is also of great strategical importance in a successful campaign, be it against man or microbes. The offensive must now consist in getting rid of all sources of bad water: fill in as soon as possible all those old wells where mosquitoes thrive before paying back in seeds of malaria for a feast on your blood; wells where the microbes of typhoid fever, dysentery, and diarrhoea abide their time for unheeding victims, where the germs of cholera lurk in glacial anticipation of a ravaging epidemic! Drain away the waste water which lies in your streets and your compounds, only too ready to foster the causes of disease.

As good leadership and eventual success in war depend on efficient scouting and reconnoitring the enemy's position, be constantly awake to the danger of your supply being contaminated by floods and human pollution. Get the water frequently examined to test its purity against invading microbes. And just as the possession of arms is valueless for those who do not know their use, so teach your ignorant neighbours to value and make proper use of their water supply—for what is the good of the water supply if

they will still, from prejudice or misconception, often ignore it in favour of an ancestral well or easily obtainable filthy tank water?

One word more: Do not rest content with a good first line of defence in your water supply, but strengthen it by strenuously endeavouring to ensure a good conservancy in your town; by applying common-sense rules for the erection of new buildings and the extension of your town, and in years to come, by gradually transforming a jumbled mass of villas and huts, intersected by narrow winding lanes, into a properly planned town with houses and rectangular streets, built so as to obtain good light and ventilation. Then, and only then, will you attain that height of vitality and prosperity which I have so much at heart for you, and for the generations to come.

Be of good cheer, let not apparently unconquerable difficulties damp your energy. Do not resort to that fatal inaction which is the cumulative product of years of ignorance and prejudice. We have heavy odds to contend with, but we shall never succeed if we do not make valiant efforts for a beginning, and, men of Bhadran, you have begun well!

LXVI

At the time of the marriage of his second son, Prince Jayasinh Rao, the Maharaja unfortunately became too indisposed to attend some of the celebrations connected therewith. The following Toast was read by the Dewan on his behalf at a Banquet in the Laxmi Vilas Palace on the 1st of March 1913.

YOUR HIGHNESS, COLONEL IMPEY, LADIES AND GENTLEMEN,—
I deeply regret that I am prevented by sudden indisposition from taking part in the present festivities on the auspicious

occasion of my son's marriage and at being unable to appear before you to propose the health of His Majesty the King-Emperor. It is a Toast often drunk in silence. But on this joyous occasion my heart is too full to permit my proposing this Toast without giving utterance to the feelings of sincere friendship and attachment which I bear to the person of His Majesty and my unswerving loyalty to the British Throne. With some others present here I have the proud privilege of being personally acquainted with His Majesty, and have marked with increasing gratification the anxious care with which His Majesty, both before and after ascending the throne, has watched over the interests and welfare of his Indian subjects. His message of hope and sympathy which was cabled to us soon after he had visited India as Prince of Wales sent a thrill of joy and gratitude throughout the length and breadth of the country, and his recent historic visit to India as King-Emperor has endeared him to all sections of the Indian community. May he live long and rule with success and with untarnished glory over the British Empire on which the sun never sets.

I cannot conclude this speech without referring to the just and high-minded nobleman at the head of the Indian Government who so ably and truly represents His Majesty. The recent dastardly attempt on the life of His Excellency Lord Hardinge* conspicuously brought to light those sterling qualities of head and heart which preeminently fit him and his noble consort for their exalted position, and it aroused in the hearts of the nation feelings of sympathy, admiration and loyalty unparalleled in the annals of India. We rejoice that the cowardly attempt failed, and that so noble and precious a life has been spared to us, and we join

* Lord Hardinge, Viceroy and Governor-General of India, 1910-1916.

our prayer to those that have gone up from many a church, temple and mosque, and from palaces and huts alike, for the speedy recovery of our beloved Viceroy.

I ask you, Maharaja, Ladies and Gentlemen, to drink to the health, long life and happiness of the King-Emperor.

PATHS OF PROGRESS IN MUNICIPAL AND
STATE ADMINISTRATION

A Speech delivered by His Highness in reply to an Address presented to him on the occasion of the celebrations of the 28th of March 1913 connected with the anniversary of his birth.

MEMBERS OF THE BARODA MUNICIPALITY, LADIES AND GENTLEMEN,—I must thank the members of the Baroda Municipality for the Address they have given me and the sentiments which that Address contains. I come here after listening to other Addresses and congratulatory speeches for which I have just expressed my sentiment of gratitude a short time ago. And it gives me great pleasure to be able to express once more my gratitude to you.

You have referred to different measures of the administration. If these measures have in any way increased your happiness, removed your inconveniences or given you facilities for better progress, I am sure that the labours bestowed on developing them have been amply rewarded. I may say that, in matters of administration, there are always questions beset with difficulties and it is often impossible for all these difficulties to be removed so as to give satisfaction to all the interests concerned. But it should be the endeavour of every administrator to give every problem that comes before him the consideration it deserves, with a fair mind, foresight, and with impartial judgment. And I am sure that all through these years I have tried my best to do what I could; still, if I have failed it has not been due

to any want of desire or will, but to causes which were beyond my control.

Gentlemen, I may be allowed to refer to some of the details which you have mentioned. In some of the Addresses you have referred to the questions of education, to railway extension, to the Municipal and Local Board improvements, to the facilities that have been given to commerce and trade, to the development of the bank and the tramway and to other improvements which I need not dilate upon or take your time in mentioning again. All these measures have been started with the sole object of benefiting my people and securing their happiness.

In carrying on the administration of a native Indian State there are certain facilities as well as peculiar difficulties, and no one can understand this better than one engaged in the actual execution of the work. I have been connected with this work of administration from the age of eighteen and I am now entering my fifty-first year, on which occasion you have assembled to congratulate me. Gentlemen, the task of administration has its difficulties as it has its rewards; and if an administration has in any way conferred benefits upon a people, that is the highest reward that a ruler can expect to have.

I have taken the greatest interest in the question of education because I consider it to be the basis of every improvement and of every marked progress of civilisation. Unless the rulers and the ruled are intelligent and are able to understand each other's motives, it is impossible to have sympathy between the two. And in the absence of sympathy it is impossible to carry on any important work without friction and difficulties. It is with a view to remove such impediments and to enhance your power of understanding

that education has been developed. I consider that, for any country and for any administration which has to be carried on in the interests and for the benefit of the people, it is the first essential that they should be raised to the level where they can understand what is right or wrong. If this is not done, it cannot be a matter of surprise if the best endeavours of the administration are not adequately appreciated. In order that they may rise to this level, one must take the utmost pains to introduce education far and wide; and to this end, you will see in the latest *Adnya Patrika* that I have raised the standard of compulsory education. The age for the compulsory education of girls has been raised from eleven to twelve and for that of boys from twelve to fourteen, and the compulsory standard has been raised from the fourth to the fifth. I trust that the Education Department, which has this important task before it, will do its utmost to carry out that policy with sympathy, intelligence, and discretion. There can be no better way of achieving success in this than in suiting it to the conditions of the people, and by removing smoothly and steadily any difficulties in their path.

It is only a weak administration which fears to study the real difficulties of the people under its charge and redress them. If you wish for success, study the people's wants and study their inconveniences. Whenever they are right in their demands, try your best to supply their wants and always be anxious to remove their difficulties as far as you can. But there are occasions when we do not see eye to eye with them. A question will now and then arise as to how and what to do in these circumstances. Gentlemen, these are matters of common-sense; and I think that, ultimately, if any country is to progress and the administration is to leave a

permanent mark of its beneficial work, it can only do so by raising the general level of the intelligence of the masses. Unless they understand what is good for them no amount of labour or endeavour will enable them to make any permanent progress. It is only to make them understand, and understand generally their true interest, that this important policy of education has been undertaken.

Having secured this aim the time will come when you will yourself say that such improvements and such reforms not only ought to be introduced, but must also be developed and maintained. I think that any administration which is not selfish will be proud and willing to hear from its people the desire to achieve progress and to advance onward. I hope the time may come when sensible and well-behaved people will come forward and be able to express their wishes, mentioning what they truly want and what are their real difficulties. The Government may then be able to remove these difficulties and help them to move forward along the path of progress.

I have also seen that it is not intelligence alone that will ensure success. Money or wealth is just as necessary to secure real progress. Within my limited scope, and with the limited means at my disposal, I have tried and will try as much as possible to develop commerce and industry in my Raj. Of course, Gentlemen, it is most difficult to achieve this. It cannot be by a fiat or command or the waving of any magical wand that a nation or country can get rich. That depends upon many things; such as the physical conditions of the population, the natural resources of the country, the intelligence of the people; it depends on the manner in which they are able to regard the forces that are brought to bear on them; it depends on their social

surroundings and the natural state of their knowledge and understanding. Thus, however willing one may be, it will not be by any talisman or thought or a word of command, that one can make the people rich. If the people are energetic, honest and law-abiding and if they see, in all parts of the world, the progress of other nations and the means by which they are progressing, they will be able to achieve a good deal more than an administration can do for them.

With this view in mind, I have been giving help to my people in certain directions. I have tried my best to introduce railways, to build bridges and roads, and have adopted various other measures to develop the resources of my State. In order that this and like movements may become easy the State has undertaken the enlistment of additional police to secure the safety of person and property. You will, of course, reap the benefit of these many facilities that are placed at your disposal.

Gentlemen, I am afraid I am detaining you too long (no, no), but I cannot help saying to you that my own ideal and that of my Government is not to keep the ruled entirely aloof from the ruler and from the work of administration. That Government which joins hands and takes the help of the people and answers their wishes and wants sympathetically and liberally is in my opinion the best Government. If I am spared long and if the administration is supported in all its liberal measures by the people, I shall endeavour to advance this reform until the moral and material conditions of the people have been so developed that they will be able to take a substantial and intelligent interest in the affairs of Government.

Such are my ideals: how far I have been able to carry them out you must think for yourselves. I have tried to

carry out this policy under all the difficulties and with the limited means at my disposal. I know that the scheme is in its infancy and if not carefully handled may very quickly come to an end. But I hope there will be a sufficient amount of common-sense and healthy public spirit to preserve and develop what is good in it. No improvement can be permanent, as I told you, unless and until the people sympathise with it and co-operate with the administration in carrying out the liberal measures undertaken by it.

I have tried to improve the material conditions of the people by means of irrigation. But I am afraid that our endeavours in that direction have not met with that success which I should have liked them to achieve. Thousands of wells have been sunk but I wish they could be counted by tens of thousands. Large irrigation works, to help the resources of Nature, have been undertaken in different parts of my territory, yet their success has not been to my satisfaction. I think we should now carry on that work with caution and foresight. We should first see if the work is calculated to bring to you that amount of good which is claimed for it. This is not a matter of mere generosity. A fool spends his money freely but a wise man spends liberally yet properly. That truth applies as much to an individual as to an administrator. I believe people's money should not be wasted in a manner that will not bring an equivalent amount of benefit to them.

In order that people should be able to carry on their own work, they require, besides the police, some authority to which they can apply to decide their quarrels and disputes that are inevitable in every society in all its stages. Wherever there is a Government it needs, for more than one reason, to have a sound administration of justice. Here it is headed

by one whose integrity is beyond reproach and who takes the utmost interest in his work and tries his best to develop the smooth working of the department. I hope that the department is giving speedy as well as pure justice to all suitors.

In order that justice can be had easily, I have tried to give judicial authority to village Panchayats, to Madhyastha Panchas and several other institutions. I have appointed central local officers to spare the people from the trouble and expense of going from court to court for trifling cases. And in order that these people may not exercise their power arbitrarily and without check, there are superior courts guided by laws and regulations that have been carefully laid down. They have been carrying out the system with moderation and foresight. I hope that they are doing their utmost for the security of your life and property. Without security of life and property no modern society can continue, and I believe that you enjoy this to an extent that leaves little to be reasonably desired.

A civilised society can progress only when it is certain of its laws, certain of their execution and certain that it will not be arbitrarily treated by its rulers. If you secure these benefits, I consider that the labour of the judicial officers and the legislators in carrying on their beneficent work is being well rewarded.

Your Municipal Corporation has referred, in its Address, particularly to the condition of Baroda city. I remember roughly what it was thirty-three years ago. I remember the faces that appeared before me in different Durbars. I remember the bankers and sahuikars who took part in the ceremonies on different occasions and I also notice how many of them are present here this evening. Gentlemen,

I feel despondent at the disappearance of so many, but at the same time I see that they have been succeeded and replaced by others equally if not more capable. Gentlemen, it is not only a change in faces but also a change in the sentiments of the people that I find to-day; and these are so many and of such a character that it would be impossible on my part to mention or describe them. In certain respects you have gained as in others you have lost; but whether the loss counterbalances the gain in the present circumstances I leave it to Mr Gupta to tell you. On the whole, I ask you to be hopeful and cheerful, and your future, if wisely guided and conducted, will be conducive to your greater happiness, to increased wealth, to extended conveniences and wider liberty than perhaps has been the case in the past. Let us hope that my wishes will be realised. None will be more glad than I to see you happier than you are, and I pray that you will be.

Gentlemen, the best work that a man can do is to serve his community and people. This has been the goal of my life all along and if I have at all succeeded in it, it is not only a gain to you but it is also the greatest reward that I can have. However, if I have failed, it is not due to any want of will or desire on my part but due to my frailties, to defects of my education, to defects of surroundings, to defects of my power or to some other causes beyond my control. Let me assure you that there is no one who has greater love or greater regard for you than I have. If God spares me longer I hope the experience that I have gained up to this time will be put to greater advantage in your service. And if you progress and develop your own resources, that will bring me a satisfaction which is the greatest reward I can ever fondly cherish. I believe that the

Government is intended for the happiness of the people and for the advancement of their legitimate progress, moral as well as material.

In conclusion, I thank you again for the sincere manner in which you have received me this evening and for the enthusiastic reception that you have always given me here and in other places.

LXVIII

Mr B. L. Gupta,* C.I.E., Dewan of the State, gave a Banquet in honour of the Maharaja on the 29th of March 1913 at which Lieut.-Colonel L. Impey,† C.I.E., the British Resident, was present. Rising to reply to the Toast which had been drunk to his health His Highness said:

COLONEL IMPEY AND GENTLEMEN,—We have fallen on days of imitation. We have imitated the civilisation of the West in many things, some really good and wholesome, and others equally objectionable. One of the worst is the custom of making after-dinner speeches (laughter). The terrors of speech-making are sure to dull one's appetite and spoil one's dinner. However, I am truly grateful to you for the hearty manner in which you have drunk the Toast to my health, and I am specially obliged to the Dewan, Mr Gupta, for the eloquent terms in which he has referred to Her Highness the Maharani and myself. Mr Gupta hails from a province known for volubility of tongue. He belongs to the eminent Indian Civil Service and possesses all the fine qualities of head and heart for which that exalted service is so well-known. I cannot hope to emulate him in his eloquent speech; but I sincerely thank him for the good things he has spoken of me. The Dewan has referred to my probable

* B. L. Gupta, C.I.E., Dewan of Baroda, January 4th 1912–March 16th 1914.

† Lieut.-Colonel L. Impey, C.I.E., British Resident at Baroda, 1912–1917.

early departure for Europe: I may assure him that I shall have no cares or anxieties to trouble me during my travels as long as he is at the helm of affairs and so long as my good friend Colonel Impey is in charge of the Residency here. I am really obliged to Colonel Impey for his friendly feelings towards us.

Gentlemen, I thank you again for the warmth with which you have responded to the Toast of my health.

LXIX

His Highness' third son, Prince Shivaji Rao, was married in 1913 and on the 20th of December at a Banquet in celebration of this event His Highness proposed the Toast to the health of His Majesty the King-Emperor in these terms:

COLONEL IMPEY, LADIES AND GENTLEMEN,—I rise to propose the health of His Majesty the King-Emperor. In doing so I fulfil a duty which is also a privilege and a pleasure. The links which bind the Baroda State and its ruler to the British Empire and its august Head are many and obvious. I have dilated upon them very frequently in this hall and elsewhere. To-night again I would emphasise my deep and constant appreciation of the fact that upon the British Empire rest the foundations of the well-being of my State.

With feelings of most sincere loyalty then, I ask you to join me in honouring the Toast of His Majesty the King-Emperor. " ✎

LXIX a

After this Toast had been responded to, His Highness rose again to propose a further Toast to the health of the British Resident at Baroda, Lieut.-Colonel L. Impey.

LADIES AND GENTLEMEN,—I am delighted to welcome you all here to-night on the occasion of the marriage of my son.

I ask you now to join with me in drinking to the health of my friend, Colonel Impey, the Resident at Baroda. I am sure I may say that this is an occasion on which one would express sentiments of good-will and friendliness in simplicity and sincerity rather than in lengthy phrases and high-sounding words. In simplicity and sincerity, then, I would emphasise my conviction that in Colonel Impey I have a real friend. Many of us have seen him under conditions which try the best and noblest of humanity, for instance, in pursuit of the erratic golf-ball, or in the playing of a bad hand at bridge. I am sure you will all agree with me that an equanimity like that which remains undisturbed on the golf-links, a temper like his—consistently serene in face of fickle fortune at the card table—that these are very valuable assets in the greater game of life. Most of us too have been recipients of the gracious hospitality so charmingly dispensed with such unfailing kindness by Colonel and Miss Impey at the Residency. Life has many difficulties and troubles, many rough places for us all. It is the constant thoughtfulness and sympathy of friendship that enable us to overcome difficulties, that make the rough places smooth. And in Colonel Impey I rejoice to know that I have such a friend.

It gives me great pleasure then to propose the health of Colonel Impey.

LXX

At the Children's Fête held on the College grounds on the 21st of December 1913 in connection with the festivities on the occasion of the marriage of Prince Shivaji Rao, His Highness briefly addressed those present.

LADIES AND GENTLEMEN,—I have great pleasure in attending this gathering. It is held partly in connection with the

marriage of my son, Prince Shivaji Rao. Amidst the commotion of such a gathering as this I do not think that I shall be able to say all I should like to. I attach very great importance to physical education and have accordingly arranged that special prizes shall be given for athletic games in Baroda Schools, and this, I understand, is the first occasion for giving those prizes.

The importance of physical education is acknowledged in all countries. In Greece, Rome and other ancient countries, they paid special attention to the development of the body. The organisation of the Olympic Games is well-known to all. In the history of our own country, we read in the *Mahābhārata* that Śri Krishna was particularly fond of games which required physical exertion. The characteristics of a people are largely shown by the manner and extent of their attention to physical education.

We see before us here members of the younger generation of our people. I would impress upon you the necessity of imparting physical education to them. Great advantages are derived from paying full attention to this subject. I have myself been keenly interested in such methods to improve the physique of my sons. Prince Shivaji Rao showed great efficiency in games like cricket, and achieved considerable success in them. If he has not attained the position that he aspired in this direction he need not be discouraged. Failure is an incentive to an increase of energy in the brave, and I feel confident that Shivaji Rao will earn successes in the fields of administrative, social and domestic life. People can also learn much from the examples of their superiors, even from the faults committed by them.

We are worse off than in earlier times so far as regards the physical condition of our people. There are many

reasons for this. It is not owing to natural causes or climatic conditions of our country, which are often made to take the place of a scape-goat; for you can see that the Panjabis are very stalwart people. You will find that the climate of the country is not so much at fault. There are many evils amongst us, especially in our domestic life, ignorance and superstition being by no means the least. I might even say that the whole cause of our physical imperfection is ignorance—ignorance in religion, domestic life, sanitation.

These defects, then, amongst us must be rectified, and that can be done by rational education. The officers of the Educational Department in whom I have great trust have in their hands means to improve the conditions. Those who serve the people and the country in this direction need not look for special reward; the satisfaction of their own conscience, of having done what they could, is the best reward. Education is the chief means for the attainment of our object. We must try to raise the people by persuasion, reasoning and the development of understanding.

Think for a moment of the idols used in religion by our people. Most of them are very ugly. Many parts of the bodies, e.g. the faces, noses and eyes, are hardly recognisable. They are really exaggerated figures. There ought to be better idols than that; why should not the images of the deities be types of beauty? Recently I talked to a *sāstri* about this matter, and in reply he explained that in matters of religious faith we have not to look to the external shape of the figures, we must think of the faith of the worshippers. But I believe that the demands of reason are also great and should be allied with a reasonable faith.

With regard to the physical development of our children, I believe that games are very important. Physical training,

particularly in schools, not only has a great many physical advantages, it also diverts children from mischief. Further it develops certain social qualities also, and it is very important for social organisation.

We must try to grow up as perfect individuals; from perfect individuals we shall have perfect communities, and from perfect communities we shall have a perfect nation.

We must, therefore, press this view on the minds of the people and persuade them and their teachers not to neglect the physical well-being of the children. They are the hope of the future. Each one of you should try to do something in this direction. Those who have been drilling here and those who have trained them have been doing something unostentatiously, and they deserve encouragement. I am glad to find that we are to distribute the prizes at this gathering, and so I now ask Prince Shivaji Rao to give them. I am sure he will be glad to do so.

THE CO-OPERATIVE MOVEMENT AND ITS IMPORTANCE FOR INDIA

A Speech delivered by His Highness at Baroda on the 20th of February 1914 when Opening the First Conference of Co-operative Societies in the State.

GENTLEMEN,—When I was asked to open the proceedings of this, the first Conference of the Co-operative Societies of my State, I accepted the invitation with very great pleasure. The occasion, I thought, would give me an opportunity both to show my interest in this important movement, and to meet the representatives of the Societies from the four districts. Every movement which has as its object the moral and material uplifting of my subjects has my deepest sympathy, and I am always ready to do all in my power to promote its development.

These Co-operative Societies are most beneficial institutions since their objects are the introduction of business habits amongst the people, the improvement of their industries, and the consequent raising of their standards of life. To me co-operation appears a splendid means towards the solution of those problems of town and country life which are so old and yet so new, ever insistent on our attention with a view to solution.

In rural life, the principles of co-operation are especially important: they should permeate all village activities, making of each centre a single economic unit. The trend of modern civilisation is towards the aggregation of these

units. If the whole village community acts as one in buying and selling, in production and consumption, its income and happiness will proportionately increase. They will be able to make a better stand against the inevitable vicissitudes of daily life; they will develop habits of forethought which will help them to provide for the future; and they will be doing their part in the promotion of those reforms which my Government desires so greatly to foster.

I find that, at present, your activities are mainly confined to the agricultural classes, and I think for some time to come they will, and should, be so confined. Agriculture is our most important industry, and more than 75 per cent. of our people are directly supported by it. Our agriculture is not in a very prosperous condition. The researches of the agricultural departments of other countries such as Germany and the United States, and especially those promoted here in India by the British Government, have achieved noteworthy results by which we may hope to profit. I trust my officers will carefully watch what is being done elsewhere with this view. The cultivators are poor, ignorant and sometimes improvident. They are not fully provided with farm implements and stock, nor do they know anything of scientific agriculture. They are slaves to old and expensive social customs. Their holdings are small and scattered, their incomes are meagre and uncertain and, I grieve to say, they are burdened with debt. They are divided by party faction and petty disputes, and are far removed in mind and thought from the currents of modern progress and civilisation.

It is impossible to banish these economic evils by means of legislation, however benevolent in intention. The obvious, outstanding remedy is co-operation in each rural

community. Where there is ignorance and poverty, imprudence and vice, co-operation will come to our aid. Those of you who have studied the history of the movement, for instance in Germany, Denmark and Holland, must have been convinced that if we desire, as desire we surely must, to introduce the benefits of civilisation amongst our people in rural areas, there is nothing more potent, more stimulating to that end than the Co-operative Society. In the countries I have cited the principles of co-operation have worked miracles amongst the peasantry. Peace and plenty have replaced poverty and all its distressing accompaniments, and real and solid foundations have been laid for national prosperity. The farmers have been made enterprising, thrifty and progressive in thought and action, and rural life has been awakened to the highest degree of efficiency. To the student of rural economics there can be no more inspiring chapter than that in which we read the record of the success of Co-operation in Europe. And the problem which awaits our attention, which is indeed receiving earnest attention here in Baroda, differs in no very material way from that which the leaders of the movement in other countries found confronting them at the outset of their labours.

In Baroda during the last twenty-five years several measures have been taken to improve the condition of the farming community of my State. Endeavours have been made to place the assessment of land revenue on a more equitable basis, old laws have been simplified, and new laws with progressive ideals have been enacted. For the assistance of agriculture, roads and railways have been constructed, and, wherever feasible, irrigation tanks have been and are being built. Free educational facilities have

been provided in all towns and villages, and a system of village libraries introduced. Special departments of agriculture and industry have been established, and an exhaustive survey of industrial conditions has been made. A comprehensive enquiry into agricultural indebtedness in the State has been recently completed, and the remedies suggested to relieve the burden are receiving the earnest attention of my Government. In spite of all this we have only touched the fringe of the problem. Much remains to be done, and we need not despair of ultimate success in the amelioration of our social conditions. It is as yet too early to realise the full benefits of the State activities, but I am confident that in the fulness of time these will lead my people to a higher level of civilisation. But all our legislative and executive activity will have little influence until your communal life has been awakened, until you are able to think as village communities.

Co-operation possesses a peculiar force of its own. It affords easy credit to a man who has always been, like his fathers before him, a slave to the sahukar, paying for occasional accommodation an exorbitant rate of interest. It enables him to obtain in the best market at the right time full value for produce which, previously, circumstances forced him to sell at less than its real worth. It procures for him farm and domestic requirements at wholesale rates, and it opens a way for the acquirement of a knowledge and practice of scientific farming in place of the present more or less primitive methods. By means of various kinds of insurance it makes his industry stable, protecting it against seasonal changes and fluctuations. Besides these obvious economic advantages Co-operative Societies offer great moral and social benefits. The system of Co-operation makes

people thrifty in the use of their resources, helping them to save money, and to make the best economical use of their savings through agricultural banks. It checks vice, drunkenness and improvidence, and makes its followers prudent, honest and self-reliant. It teaches mutual help, and brings harmony and contentment in place of faction and jealousy. Through the strong public opinion which it creates, the Co-operative Society checks improvident social expenses, and is a potent influence for social reform. By its means, too, village sanitation, education and administration may be strengthened and improved.

The success of the movement depends on the wisdom and tactfulness of its leaders, and therefore on you who are the officers of the Societies. Every one of you has great opportunities. If you understand the great principles underlying this institution, if you realise to the full what great possibilities for the moral and material advancement of your countrymen are placed in your hands, you who are the pioneers will, I am sure, so act as to be entitled to their eternal gratitude. Study the movement, realise its potentialities, take courage by its success elsewhere.

One important feature of this movement I am anxious that you should bear in mind. For hundreds of years our country has not advanced as it should. The whole of Indian society has been split up into numerous castes and creeds with the result that such progress as has been achieved, whether social or industrial, has been along very narrow lines. It is owing to the division of our people into many sections, a sad feature of our civilisation, that trades and professions are regarded as rightly to be confined to certain castes to the exclusion of all other available merit or vocation. It has long seemed to me that in our practical

politics we have carried the principle of hereditary office too far. Under modern conditions a more liberal, less rigid development is essential. The Co-operative Movement will make you think of these things, will put life and vigour into the old and inactive village community.

From the figures supplied me it appears that we have in the Baroda State at present 236 Societies with a membership of over 6000, and nearly four and a half lakhs of rupees invested. These figures may not seem, at first sight, very impressive, but in view of the innate conservatism of the people, and the fact that the principles of co-operation have only been at work here a very short time, the progress made must be considered satisfactory. You cannot organise Co-operative Societies by means of a Government fiat. The farmers must first be educated, and they must combine of their own conviction and free-will. It is only when these conditions have been fulfilled that you can have true co-operation. It is better that there should be a few well-established Societies, than many indifferent ones. A successful Society is in itself a model for others to copy. I hope, therefore, that great care will be taken in popularising the movement, for a false step may set back the whole organisation.

I fully recognise, as I have said before, the importance of this movement, and am prepared to give it all necessary State aid. But you will understand that there must be limits beyond which State aid ought not to go. It has been recognised that State help should be so used as to help the people to help themselves. Co-operative institutions are based on self-help, and are intended to teach self-reliance to the people. If State aid does not develop these virtues it is certainly misapplied. Mere "spoon feeding" is most

demoralising in its pauperising effect. Those of you who are entrusted with the administration of the Co-operative Societies will, I hope, bear this principle in mind, and will guide them with wisdom and intelligence. No efforts however should be spared in the education of the people in the supreme necessity of village organisations for economic purposes, and you may rest assured, Gentlemen, that you will receive every assistance from me and my Government in this noble cause.

I am glad to find that some of the officers of the Revenue Department are taking keen interest in this movement. I hope they fully realise the effects of the successful organisation of village life and improved agriculture. Not only will these simplify our general administration, but they will thereby also allow Government to devote its attention and energies to other equally important problems of the higher civilised life. It is my sincere desire that every officer of the Revenue Department should not only study the problems of Agricultural Economics, but should also try to introduce modern ideas into the rural life of my people. I need not say that any officer who does not show active and intelligent interest in these movements is unfit to hold his post, since he shows, by such lack of interest, that he is out of touch with the spirit of his duty to his Government and the people. We do not want to make this movement official, but to our farming communities Government patronage and encouragement will be a great help in the organisation of themselves into Societies which will enable them to assist each other.

I am glad to observe that some public-spirited citizens have come forward to assist the Registrar in the organisation and supervision of Societies. I hope more such men

will come forward. It will be a day of great moment in the history of the movement and of the State, when private individuals will be found willing and able to take it up themselves, and conduct it. The time is ripe for such work as has been done by men like Raiffeisen, Sir Horace Plunkett and Count Luzzati, pioneer work which has led to such great things in the West.

One of the functions of our Local Boards is the development of Agriculture and Co-operation in the Districts. I find, however, that they have hardly paid adequate attention to these most important subjects. Therefore I have made use of this opportunity specially to invite you, Gentlemen of the District Boards, to this Conference. I am glad to observe that nearly all of you have responded to my call, and I am anxious that you should consult with my Minister before your departure. By the time the Conference is over, you, Gentlemen, should be convinced of the importance of the Co-operative Movement, and scientific agriculture. In addition to its economic advantages, the movement affords a great opportunity for the training of village leaders, and will supply you with good material for *Taluka* Boards. The leaders of successful Co-operative Societies will naturally take great interest in your work, and will conscientiously carry out all desirable improvements in their villages. They will represent to you the needs of their localities, and you can trust them to carry out your suggestions. In this way not only will economic development take place in villages, but a strong basis will be laid for the work of local self-government. I exhort you, then, to take keen interest in agricultural organisation and to do your utmost to promote it individually, as well as through your Boards.

I had also another object in inviting you to this Conference. In recent years I have introduced several measures for the moral and material welfare of my subjects, and more are likely to come in the near future. In all such efforts it has always been my keen desire to secure the co-operation of my subjects, and with that view a system of local self-government has been created. I cannot conceal from you the fact that I have not been satisfied with the manner in which you have interpreted your responsibilities as organisers and leaders of local opinion in matters of vital importance to my people. Your position is one of much possibility for good in the securing of improved sanitation in rural areas, to mention only one of the many details in which I find the work of the local bodies not entirely satisfactory. I expect from you, Gentlemen, energetic support in the efforts I am constantly making to bring about a much needed improvement in the physical, mental and moral status of my people, and I trust that I shall not be disappointed. What is required of you is a ready co-operation, an assistance, ungrudgingly given, in all the activities of my Government for the welfare of the people.

In our anxiety to secure, along right lines, the progress of our agriculture, and of our peasantry, we do not lose sight of the importance of industrial development. In the economy of nations side by side with agriculture there should rise manufacturing industries. We have resources in Baroda awaiting development. During the past twenty-five years several measures have been taken for the promotion of manufacturing industries, and I am glad to know that some good results have been achieved. It must not be forgotten that our resources are limited, and that we have many difficulties to face. With the object of giving still stronger

impetus I have set apart a substantial sum to be advanced to new and old industrial projects at a low rate of interest. A set of rules has been drawn up, and the industries fulfilling the necessary conditions will receive financial aid from the State. I hope that some of the more enterprising of my subjects will come forward and take advantage of this opportunity.

With the object of carrying out a consistent and continuous policy in the development of industries, I am considering the appointment of a permanent advisory committee of official and unofficial members. It will discuss all the economic problems of the State, and will represent to the authorities its conclusions. It is time that the representatives of the people should take an interest actively in these important questions, and should help the State with their views.

Gentlemen, you who have followed me in my statements as to the backward condition of our rural population will doubtless have already accepted my view that while Government enactments may help, the remedy lies with the people themselves, and with you the leaders and guides of the people. My object has been to support a movement towards the betterment of the lives of our village population which I consider may result in incalculable good. We cannot, must not, rest satisfied with things as they are. It must be of the greatest moment to us that our peasantry should be constantly in difficulties: that they should be easy victims to preventable diseases, epidemics which too frequently decimate the villages: that their constant unremitting labour in the fields should lack its just reward for want of knowledge of modern methods, and the absence of scientifically designed implements: that their ignorance

should be exploited to their ruin by unscrupulous men. It is not possible to detail the many ways in which our peasantry, brave, honest and contented as they are, may be expected to profit by their enlistment as members of Co-operative Societies. Some of these beneficial results I have indicated in the course of this Address which you have heard. For the rest, let it suffice that everything in our power should be done to awaken the interest of the people, to cause them to join the movement, and to see that they have right and proper guidance.

This magnificent conception of men of great gifts and greater imagination, rural Co-operation, provides a means for the bringing of help to our villages. I cannot think that there is one of my hearers who will not feel a glow of determination to do what in him lies to help in the work. We want in Baroda villages better methods of farming, more intelligent ways of doing business, and loftier standards of living. This new science of co-operative effort teaches not merely how to secure material advantage, it shows the way also to happiness. I appeal to you most earnestly to assist with all your powers this new movement, remembering always that in efforts to secure the happiness of others we are but answering the call of civilisation, repaying to some slight extent the debt of gratitude we all owe for the measure of comfort and happiness we ourselves enjoy.

LXXXII

Wishing for the efficient co-ordination of the work of the different departments of the administration of his State and anxious for free discussion to this end, His Highness called together representatives of the different departments in an Inter-departmental Conference

on the 30th of March 1914. He gave the members his personal welcome and addressing the Conference indicated the attitude they should try to adopt in their discussions and the aims he hoped they would keep in view.

GENTLEMEN,—It gives me much pleasure to greet you to-day at your first Inter-departmental Conference.

From the circular that was issued to you, you must have formed an idea of the spirit which has moved me into calling you into Conference. It is that of co-operation. I wish the co-operative principle to be fostered not only among my people for the betterment of their economic and social development, I would have it pervade the atmosphere of my Government. I wish to develop the broader point of view, to overcome that natural tendency which may belong to each of you not to see farther than the interests of your own particular branch of work. I want the departmental units to form a complete whole, and for this purpose I cannot do better than afford you recurring opportunities of coming into closer touch with each other.

Your Conference will assume the form of a deliberative assembly. You are, each of you, more or less specialists in your own lines. There are schemes which require the con-course of those different forms of special knowledge for their proper elaboration; and the fitting collaboration of two or more departments in order to have them successfully carried through. This is one of the main results at which I aim. There are also aspects of the internal mechanism of my Government, affecting your departments as a whole, which may form proper subjects for your discussion. The door is open for any suggestion that will conduce to greater administrative efficiency by giving you fuller scope for the presentation and support of your proposals, and by a

reasonable devolution of powers so as to facilitate the expedition of work.

Some of you have already vented before me some of the difficulties that many have to contend with owing to our present methods of procedure. No doubt it is necessary for purposes of order and uniformity to maintain a fairly rigid code of procedure, and this must necessarily entail a certain amount of red tape, delay in execution, and a publicity which is not always desirable in matters which should be kept absolutely confidential. It is for you to see how far you can simplify that procedure without affecting the fabric which I consider essential for the machinery of my Government.

I fully realise for instance the disagreeable position which the head of a department may be in when wishing to carry out reforms in the personnel of his department. I know the impediments of caste-feeling, the promptings of sentiment, the natural tendency to let things stay as they are in order to avoid the disfavour which strong action evokes in many quarters, however just it may be. Such a policy of "laissez faire" may contribute to the placidness of your well-being, but it does not make for greater efficiency. If possible, rules may be altered so as to strengthen your position, so as to bring you into touch with the higher authorities without subjecting your recommendations on delicate matters to that glare of publicity which you may wish to avoid, especially if your recommendations are not carried out. It is my desire to afford you facilities for confidential action, and as far as possible to protect you from all those trammels of caste and favouritism which may hamper so many of you in the honest execution of your public duties, always to the greater interests of the State and not sometimes merely to

the greater interests of individuals. It is for you then to devise measures that may afford you greater protection, but will not at the same time pave the way to those abhorrent suspicions of intrigue and favour which so often characterise personal forms of Government. It is necessary of course for the strong man to put up with criticism, and very often with most venomous and unjust criticism, and this will be so as long as people, high and low, will not dissociate from public life those elements of intrigue and favour with which they are imbued from ancient days, and which they consider as a necessary corollary of Government, either to put up with or to foster for the sake of their personal ends or of their friends. It requires then years of unwavering justice and strictness in administration to bring up the mentality of our officers and people to a higher and truer conception of the ethics of public life, and for this end I want your loyal co-operation, and I will give you my unfailing support.

Well, Gentlemen, I am not here to lecture you; I think that I have already more than sufficiently indicated to you the lines on which I would have you proceed with the work of the Conference, and I am sure that with your efforts it will meet with the success which I anticipate.

CHANGES IN INDIAN SOCIAL IDEAS AND CUSTOMS

A Speech delivered by His Highness in response to the Toast to his health, at a dinner given in his honour by the members of the Sayaji Vihar Club, Baroda, on Thursday the 17th of December 1914.

MR PRESIDENT AND GENTLEMEN,—When, in response to your kind invitation, I arrived here to-night, I had no intention of making a speech. But the very kindly, and eloquently sympathetic way in which the Dewan has just spoken of me, and the memories his words have awakened, induce me to express myself at greater length than I had intended.

The Dewan referred particularly to the social life of Baroda and termed such gatherings as this Club dinner, and its union of so many different creeds and castes, unique in India. His remark, as I have said, revived old memories for me, and leads me to reflect on some of the changes the passing years have brought about here. I am thinking of a period of my life twenty-five years or so ago, when my sons now beside me at this table—who would not now like me to call them “children”—were not even born. Many of the familiar faces of that time have gone, but my old friend Samarth, whom I see now before me, will bear out the truth of my recollections.

I do not think it will be denied that occasionally to bring back the past to one's mind is useful to our present and future. To trace the direction our fates have led us since,

youthful and hopeful, we first set our feet on the path we have since trod, to think of difficulties successfully overcome, of improvements brought into being, of failures and despondencies: in this, Gentlemen, there is profit to us. So I ask you to think with me for a few moments to-night on the past and present of Baroda society.

On this occasion one naturally thinks first of this matter of meeting one's friends at dinner. And, in this, the Baroda of to-day is a very different place from the Baroda of a quarter-of-a-century back. When, for instance, I first began to invite the good folk of Baroda to dine with me I was faced by great difficulties. Our people had many deep-seated prejudices; they would not join at dinner with all the members even of their own communities, and thought it beneath the dignity of their birth to join in social intercourse. The carpet on which their chairs were placed, the canvas walls of the *shamiana* in which the tables were set, the table-cloth itself, all were sources of possible pollution. Though every care was taken to respect their prejudices as regards food and service, still some of them thought that such dinners were subtle, deeply planned attempts on their traditional privileges.

Still, I persevered in my efforts. Nobody was ever forced by me to accept my invitations, everyone being assured that a refusal would not displease me in the least. While I attached—and showed I attached—no importance whatsoever to the prejudices I found existing, I was very careful at all times to respect them. Gradually my efforts began to meet with success, for I surrounded myself with educated men, and some of them were sensible enough to second me. To show how far I went in my efforts to remove any possible suspicion as to my motives, I may say that for these dinners

separate cooking arrangements were made for different classes, separate tables were provided, and separate service arranged; I even went so far as to have the carpets removed.

Well, Gentlemen, I persevered, and I think I may say that the main factor in such success as I have achieved has been perseverance. Remember that I have never believed in forcing people to act against their cherished convictions; I have always preferred to use persuasion rather than force. Force has its uses in our civilisation, but its use should, I think, be reserved for extreme occasions, while persuasion is a potent influence at all times. It takes education to appreciate this, especially for those fated to hold and use power in affairs.

Some there were, of course, who were prepared to do anything from interested motives, thinking they would thus win favour in my eyes. I discouraged such people, telling them emphatically that I did not wish them to act against their convictions simply to please their Maharaja. At last people began to understand my motives, and realised that while I was always prepared to respect convictions sincerely held, I did not regard them as in themselves important, and that, moreover, I had no respect or sympathy whatever for humbug. People began to see for themselves how foolish their attitude was, and yielded.

Then there arose the question of my trip to Europe. I was myself, in those days, very ignorant, and my people were more so. No one knew how many followers I ought to take with me, no one told me a large number was unnecessary. You will laugh now, in the light of the greater knowledge which the years have brought us, at the thought of the size of the retinue which accompanied us on our first visit to the West. We took with us fifty-five persons, including a tailor

to look after our clothes, and a priest to guard our spiritual welfare. Unfortunately the latter found the customs of the West so much to his liking that certain habits he developed became a source of inconvenience to me.

Another question of great difficulty at the time was, who were to accompany us. Our officers and *mankaris*, when asked, all declared their extreme willingness to die if need be for the Huzur. As our proverb puts it: "Wherever you spit, there will our blood lie". But, somehow or other, mysterious ailments began to exhibit themselves amongst them or their families: the wives of some were stricken with rheumatism, the fathers, mothers or sisters of others were too ill to be left, and the situation was the reverse of simple. We turned to our relatives. They were unwilling, but from affection they would accompany us. Then, on the steamer, we had to have *purdah* arrangements, cabins kept rigorously private and inviolate, separate cooking arrangements, and a hundred and one other things.

When we got to our destination we were confronted by more trouble. In hotels we had to engage special accommodation, for which, you may be sure, the managers remembered to make special entries in their bills. Our officers had to study the bills, and in their ignorance I have no doubt the managers had no difficulty in making much profit out of the arrangement. Another difficulty in the hotels was presented by the carpets. The ladies, poor things, when no one was looking, used to jump over the carpets and passage rugs with dishes in their hands, to avoid the pollution which contact with the fabrics would bring about.

Often the hotel managers positively refused to make special arrangements for us at all. In vain did we offer to pay highly for the privileges we needed. No, they would

not accept our suggestions on any terms. They said that the smell of our cooking would so annoy their other guests that they would lose their custom if they consented. In England it was generally possible to make arrangements in the hotels, but on the Continent we had to rent private houses at very high cost. And even in the matter of these rented houses we had trouble. Meat had to be killed for us in a special way, and this had to be done in the house cellars. In other ways some of the things done by our servants offended the susceptibilities of the house-owners, so much so that one ingenious gentleman managed to get damages out of us for certain stains on the floor. It transpired that he had used those stains as a means of extorting damages from two tenants before us. However, as time went on, we began to understand things better, and these difficulties of past years are difficulties no longer.

Prejudices have shown an increasing tendency to disappear on each subsequent trip, and now, I believe, even the maidservants will go down into the hotel kitchens, will give orders to the European servants, and expostulate with them on details of arrangement and etiquette, and on the treatment expected by and proper to us, their guests.

I used to tell my people that there were great countries and states in the West with a venerable civilisation, many details of which were well worthy of our imitation. This, in those days, all refused to believe; to them it appeared incredible that any country could in any sense be comparable to their own. Things are different to-day, and the function I attend here to-night, and the audience I now address, is evidence, were evidence needed, that we have at least imitated the West in the introduction of club-life and its amenities to Baroda. In India club-life is not generally

understood; our people are not "clubable", to use a word in frequent use in the West. But in Baroda people are showing signs of increasing appreciation of clubs. Here you will find Marathas and Brahmins, Deccani as well as Gujarati, Nagars and Chitpavans, Prabhus, Panjabis and Madrasis, Muslims and Hindus, all join together with a willingness which reflects great credit on their good sense.

India is a land of striking contrasts. Here, for instance, you will find many a man so cultured and well-read that he can perhaps recite from memory whole passages of Shakespeare, can discourse learnedly on systems of philosophy, can derive lessons from the downfall of empires, who is, at the same time, buried in old-fashioned prejudice most harmful to him and the society to which he belongs. The Dewan referred just now to the Epics and *Purāṇas* and the picture of Indian society of the past which they offer to our study. He rightly spoke of the queens who, with the kings, moved freely about in public, freed from the handicap and restriction of the *purdah*. Similarly we find that most if not all the artificial restrictions placed on Indian society by the caste system are of comparatively modern introduction. I would earnestly invite you all intently to study the past of India: in it you will find much worthy of the imitation of the present, much which may most profitably be mingled with the practice of the present.

The Dewan referred to me as "a leader of Indian society". I make no such claim for myself. Here, and at all times, I would speak only for myself, not wishing my position to add weight to my words. Never let your own personal judgment or faith be swayed by the position of the man who addresses you. Use your own judgment always. Europe is

now passing through a terrible upheaval. Look at the forces at work there, and as men, as patriots, study the elements of which your society is composed, its beliefs and prejudices, its castes, customs, and creeds. If, as a result of your study, you find anything of value, then cling to it with might and main: if, on the other hand, you are forced to the conclusion that there is much which is useless and harmful, then, as you love your country, as you are determined to prevent her decay, bestir yourselves, and discard it. I thank you, Gentlemen, for the cordiality with which you have honoured the Toast of my health, the kindliness of feeling apparent on every side, and the excellence of the arrangements on which I congratulate you.

LXXIV

On the 1st of January 1915 the Maharaja gave a Banquet to Europeans at Baroda, and in rising to propose the Toast to the health of His Majesty the King-Emperor, said:

LADIES AND GENTLEMEN,—It is my pleasure and privilege now to ask you to join me in honouring the Toast of His Majesty the King-Emperor.

To-night one is inclined to dwell on what has gone, to look forward to what fates have in store for us; for a New Year has come to birth, an old year has passed.

It is a great pleasure to me, Ladies and Gentlemen, to meet you here to-night. I wish you all a Happy New Year.

And now, Ladies and Gentlemen, I ask you to drink with me to the increasing happiness and prosperity of His Majesty the King-Emperor, and a speedy and complete victory to his arms.

God save the King-Emperor.

At the Opening of the Patan Waterworks on the 19th of January 1915 His Highness delivered a Speech in Gujarati. It is here rendered into English.

LADIES AND GENTLEMEN,—I hardly need say that it gives me great pleasure to be with you here to-day, and that it gives me greater pleasure to know that my people of Patan are now provided with a service of water that is ample in quantity, and, as is shown by its analysis, irreproachable in quality.

It has been my fervent wish for years past to see the whole of my territory provided with an efficient water supply, for nothing in this life is more necessary than water; it is the universal solvent by which, and through which, all living things assimilate the food by which they live. Water was so sacred to our forefathers that one-fourth of the hymns of the *Rig-Veda* were devoted to the praise of Varuna. Religious hymns were always recited when ponds, tanks, or wells were about to be built. In the *Mahābhārata* we read that—"The gift of food is the greatest of all gifts", said Manu, "but oh best of Kurus: the gift of water exceeds that of food. Nothing, O Sire! goes on without water; grain, vegetables and trees, all, oh thrice blessed, are produced from water; and from them, O Lord of men, the lives of beings emanate".

With the interest of my people always at heart, it is my desire that they should be given every facility to maintain health in order that they may fully enjoy the life that is given to them in this world. Health preservation means the promotion of happiness—happiness that is not confined to ourselves, but which is radiated and reflected in all around us. Let us see therefore that health is cherished: so that we

shall not only instil joyousness into others, but may remove the possibility of ourselves becoming a burden to others in our advancing years.

I fear the spiritual teachings of our religion sometimes obscure this duty of the maintenance of health, although it is quite clear from imperative religious mandates as to cleanliness, care in food preparation and the like, that our saintly forefathers had our bodily welfare in view as well as our spiritual sustenance. Discussing the source of the pure water supply they have recorded that “the waters of rivers like the Ganges, the Jumna and others, that have their sources in the Himalayas and that gush forth through the rocks and stones, are the best in quality”. And again—“The water of natural springs is excellent, as it removes biliousness, does not produce any burning sensation and is extremely cool”. Moreover, “Water of a well, if tasteful, removes the derangement of the three humours, is beneficial and is light”. Referring to less desirable reservoirs, they have recorded that water of rock pits causes a painful burning sensation and “that of a small pond is heavy and affects the three humours”; and finally, that “Water in the fields is faulty though sweet, and is heavy”.

According to Thales, one of the first Greek philosophers, water was the supreme essence, the fountain of life and the source of all creation. The sacred duty of preserving water-works is equally emphasised by Manu when he enjoins that “one who breaks ponds should be killed”. Similarly it is remarked in the *Sūta-Saṃhitā* that “he who has a tendency to pollute a reservoir must have had a bad mode of life in his previous existence”. Gifts of water had a rare merit of their own. “Daily a pot of water covered with a piece of cloth should be given” is the command of the *Purāṇas*.

I have digressed slightly from the subject of this day's ceremony, but I wish to show that in my desire to promote an efficient water supply I am but following in the steps of the great Gujarat kings of yore and the Muslim satraps of this province. Here at Patan you have one of the most important waterworks in Gujarat, perhaps one of the most important even amongst the great works of all India. I refer to the Khan Sarovar. Fed from the Chara some fifty or sixty miles away, the stream traced its course to Wadnagar, filling the tank provided there to meet the needs of that place, then proceeding on its way through Unava and Balisana, it entered the canal near Patan, sweeping through its gentle curves and rushing through the inlets spread itself over the surface of the Khan Sarovar, becoming a silver mirror reflecting the beauties of heaven as much as the march of events in history and supplying humanity's greatest need. With what outbursts of joy the first stream must have been welcomed, when the prodigious work was brought to a close. With what reverence the work was held is shown by the beauty of its inlets and outflow and its surrounding stone-cased banks.

Had it been possible to restore this ancient capital of Gujarat to its pristine glory, it would have been attempted. But such an achievement being impossible, it will be my endeavour not to allow this interesting town to lag behind in the progress of modern civil life. I have often dreamed of restoring the Khan Sarovar in its entirety, but alas, one often has to abandon one's dreams for the sake of adopting practical methods which may not perhaps redound so much to fame, as would conduce to the relief of man's estate and be of veritable service to humanity.

Let me quote a recent writer who refers to the subject of

water. "It is the poet of nature who should write the history of water. Familiar, even to neglect, this is a wonderful substance, and we forget to admire: beautiful, and we do not note its beauty. Transparent and colourless, it is the emblem of purity; in its mobility it is imbued with the spirit of life, a self-acting agent, a very *will* in the unceasing river, the dancing brook, the furious torrent, and the restless ocean, speaking with its own voice, in the tinkling of the dropping cavern, the murmuring of the rill, the rush of the cascade, and the war of the sea waves, and even in the placid lake. This and more, water is powerful in its weakness and powerful in its strength, a union of feebleness and force, of incessant activity and apparent tranquillity, of nullity and ubiquity, of insignificance and power, a miracle of creation."

Important as is a good water supply, it is but one of the great duties of a municipality, and I hope to see that your attention is turned towards other needs of your corporate town life, such as drainage, housing, sanitation, medical help, maintenance of roads and the general improvement of the city.

Perhaps you will plead poverty of means, but it is quite within your power to find the necessary capital, and remember that all money employed on this object yields immediate interest though in an indirect manner. You have only to look at other cities and observe the great increase in the value of property when the municipal duties which I have mentioned are properly fulfilled. These indispensable needs of a great city are the backbone of the health of the community, and no city can be progressive or become great where the health of the people is neglected.

I wish now to add an earnest postscript to my Address. The subject is *waste*. I regret to say that in our capital,

Baroda, I see daily a useless waste of the heaven-sent blessing *water*. Let me beg of you to deal with water as you would deal with your gold, even indeed with more care, for remember that water is more valuable than gold. All the millions of the world could not provide you with one drop of water in the heavy days of famine. Tread in the footsteps of our sainted forefathers, and, although your supply of water flows through pipes of base material, still revere it as you would revere the stream of our Holy Rivers. Therefore use fully but wisely. Let all your needs be supplied, but remember that every drop wasted is like flinging gold into the depths of the sea. /

In conclusion, I congratulate the municipality upon the achievement of an efficient, valuable, and somewhat unique water scheme, and in opening this valve I unite with the flowing stream my blessings for my people.

LXXVI

On the same day as the preceding, the Maharaja also made the following Speech at the Opening Ceremony of the Balabhai Club at Patan.

GENTLEMEN,—If you wish to gauge the progress and civilisation of any community you cannot do it better than by testing the variety or nature of the intercourse that exists between its different members, and the intimacy and the degree of frankness with which they mix with one another.

I am very pleased to address you on this occasion of the opening of your new club-house. As you all know, I strongly advocate social intercourse among people of different castes, and there is no better means of effecting this progress than by the institution of clubs. Members of a club when at their club are all on the same footing. In

England, where club-life is so prevalent, men sometimes go to the extreme of considering their club better than home! Of course I hope that none of you will ever have cause to take such refuge in your club!

There is nothing like "rubbing shoulders" with one's fellow creatures, especially of different castes, for the broadening of one's views on the various aspects of life—a very desirable process in a country where the existence of most is confined to a narrow rut burrowed deep by the lethargic wheels of intolerant tradition. In this age of motors and aeroplanes social life can no longer remain modelled on that of our national bullock-cart! There should be advance in all directions: in methods of living as in modes of traction.

You will permit me to give a few words of advice to the younger members of the club—the older members no doubt do not need it. Remember, as I have said before, that your club is like your home. Ever cultivating politeness, without indulging in familiarity, drop your obsequiousness to men who hold higher position than yourselves in other ranks of life. It is "bad form": it should be as much of annoyance to them as it is uncalled for from you. All members of the same club should be treated as socially equal at the club.

Do not get into the habit of wanting to crack jokes or make puns at every moment, believing that to be the great thing in social amenities: people who do such are of a most harassing type. A great French poet compared puns to something equivalent to the ablution-waters of one's brain; and he was not far wrong. If you play bridge badly do not force yourself upon good players, for thus you will rapidly court the greatest unpopularity.

If you adhere to these principles, and apply them in

similar instances, you will soon adapt yourselves to the pleasures of club-life. After a day's work, your club will offer you most profitable relaxation. There is nothing like a complete change of ideas and environment for the thorough recuperation of a tired mind. The club offers you healthy distraction by the change of surroundings from a dreary office: there are books, reviews, papers for the man of a quiet disposition; games for those who like them; and even small-talk for the inveterate gossips. If one goes straight home and stays there in idleness, one's brain remains occupied with the same tiring trend of thoughts. The refreshing process at the club will help a great deal in preventing you from grumbling on getting home, and you will not mind so much being grumbled at!

You see, therefore, Gentlemen, what immense advantages a club confers upon you; by promoting social life, it serves first to break down unreasonable distinctions of caste, and thus makes for the attainment of uniform nationality. That is the main point for which I am concerned. It helps in giving the social polish which is so indispensable to any man who wishes to get on in this world. It confers upon you numerous ways of deriving innocent enjoyment, intellectual and recreative, in contrast to the dreary monotony of the daily work.

I now declare the new Balabhai Club open, associating with its founder my best wishes for its large membership and its continued prosperity. I am glad that you have appreciated the services of one of my medical officers in naming the club after him. { " " }

On the 20th of January 1915 His Highness laid the Foundation Stone of the Lying-in Hospital at Patan which was being established through the public spirit of Sheth Kilachand Devchand.

LADIES AND GENTLEMEN,—It is with the greatest pleasure that I accede to Mr Kilachand Devchand's request to lay the foundation stone of the lying-in hospital at Patan. I must first of all congratulate you on counting among your citizens such a public-spirited donor as Mr Kilachand. His philanthropy could not have shown itself in a better way than by contributing so largely to the erection of an institution for the care of women at child-birth.

One is appalled to think of the way in which in this country the lives of mothers and infants are sacrificed on the altar of ignorance and prejudice. Apart from the humanitarian aspect, aroused by the untold miseries which our women have to suffer from improper care at the time of child delivery, such wastage of life, such morbidity among women and infants cannot but seriously impair the race in its vitality and in its development. The care of the expectant mother is now so well organised in Europe that most extensive services have been organised by States, local bodies, and in great part also by private charities to protect the women and the infants at child-birth. None but a trained midwife or a doctor may conduct a case of labour: negligence on their part may lead to serious penalties, even to charges of manslaughter. All midwives must have undergone a long period of training and be certified, and they are subject to most stringent regulations. All towns possess their lying-in hospitals, and for women to be attended at home there are numerous organisations of district nurses.

The importance of healthy maternity for the nation is leading to measures of eugenics and to the institution of clinics for pregnant women and the pre-natal care of infants. Without being doctors ourselves, if we exercise a little common-sense we must all see that it cannot be otherwise than that we must follow in the footsteps of other nations if we are to preserve and increase the vitality of our race.

Let us consider for instance the case of the mother. Most of you here may know of numerous instances of young women dying at child-birth or becoming so disabled at the time as never to recover that perfect health which with its pleasures is hardly ever known to most of our people; that health which makes them useful members of society or able again to fulfil their functions of healthy motherhood. Early deaths of wives also contribute to such evils as the re-marriage of elderly widowers with young girls, marriages too often followed by weakly offspring. Besides ill-matched marriages there are many other contributory causes such as generally unhygienic ways of living, the early consummation of marriage, and the *purdah* system. The latter fortunately is not very prevalent in Gujarat, a matter on which I congratulate you all. By freeing your women from the inactivities of life behind the *purdah* and giving them a liberal education, you should prevent them from going to the extreme of modern suffragetism!

Consider now the case of the infant! How many die who could have added materially to the prosperity of the community and of the State! Potential healthy population is thereby reduced by more than one-third. How many are born and reared under such adverse circumstances as to render them delicate or sickly for the rest of their lives, a burden to themselves and to the community, and how can

these be expected to reproduce any but still more weakly generations! The proper rearing of the infant from the first day it is born is a tremendous factor in the future development of its physical and mental powers to healthy adult life. Many thoughtless people will say: How did the world get on before: why should we be worse off now than our ancestors who never made all this fuss about child-birth? Others will talk of the survival of the fittest and think that this applies by letting women and infants pass through the ordeal of neglected child-birth. Gentlemen, a little reasoning will show you that these are all sophistic arguments; as we go on with civilisation we get further away from primitive man, and what primitive man could endure we all know that we can no longer endure under the totally different circumstances in which we live.

Nevertheless, we may admit that from some points of view there might even be a better chance for our women and infants if they were left wholly to themselves at the time of parturition like primitive women and animals, instead of being subjected to the atrocious dangers which in our day misguided custom and ignorant midwives and relatives so often bring upon them. Primitive women besides being hardened by a vigorous out-of-door life were not, as most of our women are, shut in dark and most ill-ventilated rooms to give birth to their children. They were not made to lie on the oldest and most filthy rags available, and above all they were not infected with puerperal fever by the dirty hands of meddling *dais*. We are told that 95 per cent. of cases of labour are normal and come off satisfactorily if left wholly to nature as in the case of primitive women. The doctor or midwife should be at hand mostly to see how far nature can do its work unaided. It is undeniably better for

a parturient woman not to have an attendant at all and risk death "by only one anna in the rupee" than to risk death or disablement by "twelve annas in the rupee" through a *dai* who dangerously meddles with nature, without ever being able to help when nature fails. For nature hardly ever gives puerperal fever and disease. Remember that it is almost always the attendant who is responsible for it. If any examination is made or any help given, it must be under the strictest precautions of what doctors call surgical cleanliness, that is to say, with the least chance of infecting with the microbes of disease, precautions known to trained people only.

In our sacred *sāstras* our saintly forefathers who laid down the law said "Do not touch a woman at the time of parturition". Judging from the transcendental wisdom and the highly scientific knowledge displayed in our ancient literature it must undoubtedly have been for the protection of the parturient woman against *dais* that this law was so wisely promulgated, for in those days when modern asepsis was unknown the danger of septic touch must have been well recognised. It is the woman in labour whom it is meant not to contaminate by the touch and not the person who touches. But like most of our sacred laws, pregnant with hidden wisdom, these have been misinterpreted and adulterated with the decline of our ancient civilisation in the passage of ages, and have given rise unwittingly to most unwholesome customs and prejudices, which in the irony of things those very laws were meant to guard against. Misled in a similar manner about the defilement of things touched by a woman in labour, for the sake of economy the custom has developed of supplying our women at parturition with the filthiest linen and accommodation obtainable,

so that the articles may be burnt afterwards. While really it is the woman who should be protected against dirt and all chances of infection from whatever touches her.

On charity and the preservation of life rests the foundation of our Hindu sentiment. True charity does not however consist in giving indiscriminately to the poor and to professional beggars for the salvation of one's soul. To bear fruits it should be properly directed and organised, each subscribing his thousands or his mite for the relief of suffering humanity, irrespective of caste and creed. Charitable donations, especially if insufficient in themselves, should not be made almost solely for the sake of the glamour of one's name being attached to a benevolent institution. Donors could advantageously combine, sacrificing a little vanity for the true spirit of charity. Pious memories need not always be recorded egotistically.

The preservation of life does not consist, as many in India seem to think, in abstaining from killing vermin and obnoxious animals, but, when the choice exists, should be directed especially to the preservation of human life by all the methods which human kindness and science can devise. Awed by an interpretation of the doctrine of *karma* as blindly fatalistic, not sufficiently enlightened to discriminate between the letter and the spirit, with no sense of proportion from callous narrow-mindedness and perverted faith, too many remain oblivious of the fact that a number of our traditions and customs contribute more to wastage than to preservation of life! They cannot see that orthodoxy, as understood by them, often amounts to a crying renunciation of the spirit of that all-permeating love that animates true Hinduism.

Rightly interpreting in their true spirit our most ancient

and sacred laws, boldly rejecting what by reason we know to have been corruptly grafted on to the sublime essence of our religious philosophy, shaking off the yoke of unwholesome traditions, we must intelligently take all the good and at the same time combat all the evil that civilisation itself presents us with. Thus only may we survive among the fittest.

Gentlemen, the advance of modern Science is not incompatible with our Hindu tenets in their pristine purity. At any rate we cannot afford to lag behind, and if we are to prosper among nations we must wage a merciless war against that ignorance and those prejudices which clog us in all directions in our march forward, and against none more important than those affecting the circumstances attendant on the reproduction of our race.

I hail therefore the example set by Mr Kilachand as one to be emulated by all rich members of the community. Those who are not fortunate enough to be able to aid by donations may do a great deal by the influence of their education on their neighbours and dependents. This influence of the educated is necessary, for patent facts pointed out by the Vitality Commission, and in numerous other instances, are not acted upon. Suggestions fall mostly on deaf ears, and I note with dismay the general evidence of lack of energy and lack of initiative.

I cannot force upon my people, even for their own good, measures which they are not yet prepared to accept. I have appointed midwives to the most important towns in the State. I willingly help local bodies who are prepared to appoint district nurses. I am thinking of enacting a *Dais* Act for the protection of my people against the ignorance of *dais*, and I shall always, as in this case, do my utmost to

assist private effort. But it is to the educated and to the leaders of public opinion that I appeal most in the campaign against the woeful conditions under which our women live and give birth to children in India.

I trust that my good people of Patan will learn how to appreciate all the benefit which is intended for them by this institution of which I now lay the foundation stone. May it stand firm and true and prove a blessing to all the mothers in travail who under its shelter will bring forth the fruit of their lives.

SANSKRIT LEARNING AND THE MODERN SPIRIT

A Speech delivered in Marathi by His Highness at the Opening Session of the Sanskrit Conference at Baroda, on the 5th of March 1915.

GENTLEMEN,—I am pleased to be able to open the proceedings of this Sanskrit Conference to-day. The Conference will deliberate on various subjects of importance. It will, however, not be out of place if I offer a few suggestions as to the direction which these deliberations should take and the principle that should underlie them.

Most of you here believe that if we compare Sanskrit literature with the literatures of Ancient Greece, Rome or Egypt, we shall find that it is equally if not more ancient and holds a more important place than any of them, and even that it has left an impress on most of them. Not only this, but it is beyond question that from a historical point of view Sanskrit literature is in itself very important. It is for this reason that during the last century and a quarter, European scholars have directed special attention to that literature, have made many important discoveries about the construction of the language, have created the science of philology and propounded the various propositions thereof. The system of comparative study has thus been revolutionised in important particulars and has acquired altogether a new direction. Sanskrit literature is at the bottom of all these activities.

Western scholars have been at great pains to study Sanskrit literature critically and from a historical standpoint, and have brought into existence various societies, and with their assistance have continued these studies ceaselessly. Similarly with a view to keep up the awakening thus generated, a congress of orientalists is held every three years in Europe. The activities of these scholars have not been confined to Europe alone. In India itself they have with great labour revived the study of Sanskrit literature by establishing societies like the Branches of the Royal Asiatic Society. But I do not think that we Hindus—the people of this land which is the birthplace of the Sanskrit literature—have yet seriously taken up the study of that literature from the above standpoints. Our people may not have been unmindful of this kind of study, but I am constrained to say that they have not bestowed on it the labour which its importance demands.

I know that at Benares and other places in Northern India, as well as in many places in the Deccan, Sanskrit is being elaborately studied. But we do not find that anywhere this study has passed beyond the stage of learning by traditional methods such subjects as Grammar, Law, Vedanta, etc. We have in this country many learned Sanskrit *śāstrīs* and *pandits*, but their system of study being of the above description, all their endeavours have been one-sided and have been of no practical utility to the masses in general. Their intelligence and learning is being wasted on purely formal discussions.

An exactly similar state of things existed in Europe before the fourteenth century with regard to the study of ancient European literature. The learned men of those times thought victory in discussion to be the sole goal of their

learning. But about the commencement of the fourteenth century a great attempt was made in Europe for reviving the ancient Roman and Greek learning, and the study thereof began to follow a new direction. It is well known that by this means the advanced social order of the ancient Greeks and Romans, their civilisation and culture, and their arts and manners as depicted in their literature, had an important and lasting effect on European society. The social order, manners and actions of European society were revolutionised. A new and desirable trend of thought came to prevail and civilisation made rapid strides.

It will be no exaggeration to say that our present attitude towards Sanskrit literature is almost the same as that prevalent in Europe with regard to ancient European learning before the fourteenth century. Though our scholars study Sanskrit with a religious faith, and though their endeavours are doubtless laudable, yet their attention is concentrated on becoming good logicians, lawyers or Vedantists, and their entire inclination is towards dry and fruitless discussions in their subjects. In their pursuits they do not go beyond the stage of being able to carry on a discussion in support of or against a particular topic in accordance with a settled line or opinion and conformably to a settled method. In fact they have no other ambition or ideal to inspire them. The whole body of their learning is one-sided, and their point of view and their thoughts are confined to a very narrow sphere just as the sphere of a frog may be confined to the dirty pool in which it lives.

But such dry elocution, such mere hair-splitting or such one-sided learning or fruitless discussions neither conduce to the advancement of society nor add to its culture. Mere reiteration of the same ideas on the same subject is futile

labour, and from the point of view of the welfare of a society or country the learning of these scholars is without any utility. On the contrary it serves to accentuate differences of opinion. The habit of following this mode of reasoning and placing entire reliance on it kills all independence of thought and power of comparison, and the consequences on the whole are disastrous to the advance of society.

Really speaking the literature of a country is an index of the organisation of the society therein: its thoughts, actions and manners, and its morals and culture. It is a sort of history. It should not however be understood that the rules and arrangement perceptible in this history should be perpetuated. Transition and change are the rule of Nature. In our own country, as well as in others, early literature is mixed up with religious writings. Later on, however, the two kinds of writings become separated. Hence in studying literature, we should separate the one kind from the other and then consider the literature properly so called. If we do not do this, if we clothe all literature in a religious garb, there will be no advance. It seems improbable that our learned Rishis of ancient times meant that the ordinary and religious literatures should be mixed up.

Even if a social order owes its origin to a particular social organisation, yet with the lapse of time that organisation must be changed. We learn from the history of society that even if there is any attempt to resist such changes it proves futile. It is plain that the greater the resistance the slower the progress of civilisation. All advance in civilisation has its origin in changes in thoughts and actions and in the social economy to suit an altered state of things. If such change is resisted retrogression and even annihilation result. Our country has hitherto come into contact with many

foreign nations, and this has resulted in frequent changes in our thoughts and actions. Such a phenomenon is, however, not contrary to Nature.

It is not necessary that a particular thing which may be useful at a certain period will be equally beneficial at all times and in all conditions. Naturally therefore it is by the study of the particular literature of the time that we can know what changes of condition occurred in the social economy and what their reasons were, how and why at different times the trend of thoughts and action changed its direction and how manners and customs were altered. An adequate knowledge of these things can be acquired by such study alone.

It is clear from history that at one time this country of ours was at the height of a definite civilisation, a Sanskrit civilisation. It is necessary, therefore, to make a thorough study of this literature critically, impartially and comparatively. By the exertions of such savants as Sir William Jones, Colebrook, Max Müller, and R. G. Bhandarkar a study of this kind was commenced and much encouraged in the last century. Their labours have resulted in throwing a flood of light on our life, social orders, thoughts and actions, and in an awakening among the people. Owing to this and many other causes people have begun to discuss the propriety and desirability of our modes of thought and action.

All this benefit we have, however, derived by the endeavours of Western scholars and by their system of study and through the assistance of Western education. Had Sir Ramkrishna Bhandarkar not received Western education would he have been as useful as he has been? None of the many learned *sāstrīs* and *pandits* among us ever makes such a systematic and critical study of Sanskrit literature,

nor do they appear to be in sympathy with such a method of study. We have in this country persons whose learning in Sanskrit lore is many times greater than that of European scholars. But being wedded to their traditional and one-sided method of study and being blinded by superstition, and moreover not possessing what is known as general education or real culture, they are of no material use to us their countrymen. I have no hesitation in saying that these scholars are indifferent to the introduction of the system pointed out by Western Orientalists.

Such being the frame of mind of the learned, it is needless to say that the ignorant ideas of the people in general, and their unreasoning and persistent desire to stick to old things, have not yet left them. The reason of this is that our learned men do not make a historical and critical study of the literature which lays down rules for our conduct in religious and social matters. They have not studied it with a scrutinising independent eye and a progressive view. Not being thus able to appreciate the worth of the endeavours made by foreigners in that direction they have adopted an attitude of unconcern. The consequence has been that Sanskrit literature has failed to bestow on the society as much culture as could be expected of it.

Latterly we find an awakening among the educated people, especially those who have received Western education. They evince a power of scrutiny and an independence of view, but not having the co-operation of the *śāstrīs* and their own knowledge of Sanskrit being not as profound as that of the latter, they do not find much to encourage them. Some will say that the *śāstrīs* get no encouragement. This view, however, is not correct. The learning of the *śāstrīs* being one-sided and useless to the people in general, the

latter fail to appreciate its worth. That is why they do not get adequate encouragement at the hands of the public. If, instead of educating the people, the *śāstrīs* allow them to be kept in ignorance and receive no encouragement from them, it is surely not the fault of the people. This explains the want of encouragement and shows that the charge against the public is groundless.

As a matter of fact the *śāstrīs* have received and do receive ample encouragement. Different States have for many years been giving pecuniary assistance to those learned in Sanskrit lore. Take the instance of the Baroda State. For a century the State has been spending lakhs of rupees in giving *Dakṣiṇa* and annuities to *śāstrīs* for the encouragement of Sanskrit learning. During all this period with all this large expenditure, has a single recipient of the encouragement studied the literature with a searching eye and an independence of view, or given the benefit of such study to the public by writing a book or pamphlet, or has even one of them propounded any new theory or pointed out any new direction of thought? Any institution which is not beneficial to the public in general in proportion to the money spent on it is not likely to continue long in existence.

In short it is desirable that the study of Sanskrit literature should be carried on zealously with a critical and historical eye and with an enquiring mind. Unless our learned *śāstrīs* and *pandits* commence this task and advertise the excellence of Sanskrit lore, it is difficult to carry the benefits of Sanskrit learning home to the people in general. If the learned persons carry on this work, making full use of all the material extant and available at the present day, their endeavours will doubtless have a most beneficial effect on

the public in general who will by this means gain authentic information about their ancestors. Their ignorant ideas and unreasoning conservatism will disappear. A genuine taste for learning will be created among them and they will realise the great importance of Sanskrit literature.

I am now anxiously awaiting the expression of your views as to what lines these endeavours should follow, what direction the study of Sanskrit literature should take, how the benefits thereof should be made to reach the masses, and so on. It is plain that, unless you follow a fixed principle, eschew all partiality for particular opinions, party, caste, or creed, and carry on your work zealously and in a scientific manner, and unless you take stock of the work already done and estimate that still remaining to be done, your endeavours will not be crowned with success, and the masses will not acquire an adequate acquaintance with the ancient treasures of learning or derive any benefit from them.

Formerly there existed a Sanskrit school in this city, but it had to be closed as it ceased to be as useful to the people as it should have been. I have an idea of again opening a Sanskrit school if learned teachers with liberal ideas are secured, and I hope that all classes of people high and low will derive benefit from the proposed institution. As learning and religious knowledge are common property, there should be no objection to all people acquiring them. I merely mention this in passing. It may be stated without fear of contradiction that, in general, Hindus in India have no authentic knowledge of their religion and its principles. Nowhere shall we find another civilised country wherein the society gets no education about and has no genuine knowledge of its religion. There is no need to say anything further on this subject here to-day. I have only

expressed my thoughts casually. If they are unsuitable to the present occasion I may be excused for them.

LXXIX

On the 6th of March the Maharaja again manifested his great interest in the purpose and subject of the Conference by delivering a further address on

THE SCOPE OF THE REVIVAL OF SANSKRIT STUDIES

GENTLEMEN,—The revival of Sanskrit learning is one of the subjects frequently discussed in India at the present day. I have heard various suggestions put forward by different persons on the subject. The present Dewan having once mentioned to me the desirability of holding a Sanskrit Conference here, I gave directions for holding one. The present small conference has accordingly been convened. I cordially welcome those gentlemen who have kindly attended it.

Sanskrit is a greatly developed language and it is the parent language of many others. Yet, as it is not used in everyday life, the question how far it is necessary to revive it has puzzled many. Precious gems lie hidden in the great ocean of Sanskrit literature. There are the *Śrutis*, the *Smṛitis*, the *Upanishads*, the *Epics* and the *Purāṇas*. There are also works on Law and Grammar; poetical and dramatic works; and books on such arts and sciences as astrology, medicine, mathematics and music. The works in each of the above classes are many, and if they are to be studied thoroughly, many years, nay many generations, will be required for the task.

The *Vedas* are very ancient and the whole edifice of our religion has been reared mainly on their foundation. In the beginning, as the state of society was simple the nature

of the *Vedas* is simple too. Afterwards as the *Karma* theory gained ground the nature of religious doctrine changed, and the doctrine of the law of *Karma* or of the fruits of action came to the forefront.

The *Vedas* have been divided into two sections: the *Karma Kāṇḍa* and the *Jñāna Kāṇḍa*. The latter has made its influence felt not only in this land but in most of the countries of the world. The *Vedas* have been studied in almost all parts of the world and have been translated into several languages. The trio of the *Upanishads*, the *Bhagavad Gītā* and the *Vyāsa Sūtras* has raised the glory of Sanskrit learning to the highest summit. Such high preceptors as Jagadguru Śankaracharya, Ramanujacharya, Madhavacharya, Vallabhacharya and others have written commentaries on these books. The greatness of the *Bhagavad Gītā* has been recognised by all and it is everywhere held in great reverence. It has been translated into all the principal languages of the world.

To teach the precepts of the Vedic religion there are six subsidiary sets of works. This language has a system of grammar which is more elaborate than that of any other language. It may be said without exaggeration that but for Sanskrit grammar the modern science of philology could hardly have come into existence. Similarly the origin of the main principles of Hindu jurisprudence will be found in the work called *Pūrva Mīmāṃsa*. In the department of philosophy, there are six systems, the Sankhya Darśana of Kapilamuni, Yoga, Vaiśeshika, Nyaya, Purva Mimamsa and Uttara Mimamsa. In short, works exhibiting great powers of intellect and logical reasoning have been written in Sanskrit on almost every main subject which it is possible for the human intellect to conceive.

As Hinduism has been based on a system of classes and

castes, there have been codes of law from time to time by authors like Manu and Yajnavalkya. Of the *Rāmāyaṇa* and *Mahābhārata*, the two great epics, the latter is held in such high reverence that it is styled the fifth *Veda*. As the simple nature of the prayer in the *Vedas* gradually changed, the *Purāṇas* and mythological books came into existence and with them a large number of deities came to be worshipped.

Besides the above literature, which is mainly religious, there is much secular literature in the Sanskrit language. There are dramas and poems written by Kalidasa, Bhavabhūti, Bharavi and other great poets. Prose works by Subandhu, Dandi Bana and others. In the *Chhāndogya Upanishad* Narada has given advice to Sanatkumara in which several arts and sciences have been mentioned. But as the works referred to therein have been lost, great difficulty is experienced in determining what these arts and sciences were. This much however is certain: there is mention of many works like *Jñāna Prakarana* on subjects pertaining to natural and material conditions.

That is to give only a brief indication of the treasures that may be met with in Sanskrit literature. If we compare these treasures with those in other languages, we shall be justified in taking pride in the fact that at one time we had made great advance materially as well as spiritually. Though on the material side we are now in an unenviable condition, our spiritual eminence still remains, and with a view to our giving the people of the whole world the benefit of this knowledge it is necessary to bring about a revival and diffusion of Sanskrit learning. On material questions too it is necessary to find out the valuable works of the past and to add to their number by writing further works with such

modifications as the needs of the present time and civilisation may require.

Much time will be occupied if we consider historically the reasons of our present poor material condition. On a general consideration of the subject, this condition will be found to be due among other causes to the following reasons: Sanskrit is no longer a spoken language. It is now mainly used in discussions in support of or against given propositions. It is not now studied as thoroughly or in as enlightened a manner as formerly. Though the state of things has changed, the old traditional method is blindly followed. The state of things referred to gradually became worse day by day, and with the conquest of this land by the Muslims, this condition became accentuated and Sanskrit learning found no opportunity of prospering.

It will not be proper for us merely to boast that once in ancient times we were in a very good condition, so that we remain content with thinking that whatever is ours must be good. In these days means of communication have been made very easy and the acceptance by people of one place of the good things that may be found in another has been much facilitated. In the case of division into classes or castes, the original correct ideas have lost their influence and altogether new ideas have gained ground. Western culture and Western civilisation are having their effect in this country, and our surroundings are daily changing. In such a state of things simply following old methods will serve no useful purpose. We must adopt new principles. Like the Western peoples we must cultivate a comparative and critical faculty for studying the language and the subjects to be learned through its medium. We must cull out whatever beautiful and acceptable things we find in our

ancient lore as well as in Western culture, and attempt a felicitous blending of the two features so as to give the lie to the saying—"East is East and West is West, and never the twain shall meet," which we hear time and again.

Ancient sages and kings used to modify social customs and religious rites according to the exigencies of the times. For instance, in ancient times, fourteen classes of male offspring were recognised by law. But now only legitimate and adopted sons are recognised. Again, formerly, marriages according to eight different kinds of rites were valid. Modern Hindu law only accepts the Brahma and Asura systems of celebrating a marriage. If we study the *Grihya Sūtras* and the present rites we shall find that from the time of the *Sūtras* to the present day, there have been modifications in marriage and other rites. In short, the state of society will improve only if some desirable changes are made in religious rites.

The present Conference has been called together to revive Sanskrit learning in this Raj. The past rulers of this State used to extend all the assistance and patronage in their power to this learning. Formerly there existed in the State Sanskrit Colleges and Schools for the study of the *Vedas*, and those versed in the *Vedas* and the *sāstras* used to be awarded *Dakṣiṇa* in token of encouragement. The same is being done even now, though I have made some modifications in the process which I thought called for according to the needs of the times. I have introduced free and compulsory education in my State, and have a desire to make further improvements in the system now obtaining. I have had to spend a very large amount on this object. Many desirable things yet remain to be done in the matter of bringing social reform. I shall assuredly give my best

consideration to any suggestions made by this Conference which may be calculated to promote the real good of the people. In social and religious matters, the object desired cannot be achieved by the single-handed efforts of the ruler alone; but the co-operation and the sympathy of the religious preceptors and of the masses is equally required.

I close my speech with a devout wish that the Conference may be successful in achieving the object that is aimed at in convening it and with a request that the Conference may proceed to their deliberations with this object in view.

LXXX

A Health Exhibition was held at Baroda, and His Highness attended on the 7th of March 1915. Saying that before he distributed the prizes and other awards that had been won, he wished to take the opportunity of addressing them with a few words on health, His Highness continued:

LADIES AND GENTLEMEN,—This Exhibition has, I hope, put before you clearly some of the best means of promoting the health of yourselves and others. “Mens sana in corpore sano”: so strong has been the idea—a healthy mind in a healthy body—that from time immemorial this old Latin saying has formed the basis of health lectures all over the world. Almost as well known is the English saying: “Cleanliness is next to Godliness”. In this you will notice that health is to be thought of in close connection with religion. Who is there who does not wash before he eats? What is this but a little religious ceremony which at the same time preserves health?

What are the essentials in order to obtain health? Surely air, light, space, good sanitation, clean food, freedom from dirt in house and person, physical exercise. One thing

I would impress upon you is that one of the scourges of this country, phthisis, is simply and solely due to bad ventilation and lack of fresh air for the lungs. Consumptive bacilli thrive under such conditions; give them fresh air and light and immediately they decrease. So don't shut your windows; don't shut your doors; don't keep out the life-giving light. All such terrible diseases as consumption, plague, cholera, can be checked and safeguarded against by fulfilling the laws of health, which you have seen so ably demonstrated throughout this exhibition.

I hope you have all attended the cinema lectures and have seen the cause of health and ill-health so ably explained and illustrated by our lecturers. If they have made you self-conscious about your health, they will have done you some good, and if your own conditions are perfect pass on your information to someone whom you think needs it.

Are you all keeping that health that God has given you? If you eat half the day and sleep the rest are you likely to be mentally active and physically strong and doing your duty as a citizen of the State? Physical culture, games, exercise of all kinds are necessary to keep perfect health. Daily I see the inclination towards physical exercise increasing, as you play badminton, cricket, football in the recreation grounds or walk or ride along the race-course or in these beautiful gardens. All these exercises should be systematic from youth upwards: let regularity rule your life in exercise as in all else.

What are then the basic principles for all, women as well as men, to observe? They can best be shown by considering the life of a child from its birth—every mother must give her child clean and wholesome food—plenty of fresh air in living and sleeping rooms—sufficient sleep—clean clothes

—wholesome surroundings—healthy occupations both for mind and body—encourage simple tastes and methodical ways, such as regular exercise. Then the mother will find that her child when grown up will bring her ample reward for all the trouble she has taken. He or she will be equally developed in mind and body, having a sound brain and sound constitution, a healthy outlook in life, and be a credit to the State.

It is obvious from what I have said that the foundation of health rests in the women's hands—so educate your women in all branches appertaining to health—and through them you will improve the health of the nation. I hope you were all brought up like that and in any case are *now* bringing up your children on these healthy lines.

LXXXI

The Maharaja while on a tour in South India distributed the Prizes at the Raja's High School, Kollengode, on the 26th of June 1915, and made the following short speech:

RAJA SAHEB, HEAD MASTER, LADIES AND GENTLEMEN,—It has given me the greatest pleasure to be able to accept the Raja Saheb's kind invitation to preside at this prize-distribution to-day.

The head master has just said some extremely kind things about me. I wish I could feel that they were deserved. Yet I may claim the possession of a deep and lasting interest in the cause of Indian education, and you may thus be sure that to hear of the good work which has been, and is being, done in this High School gives me the sincerest pleasure. I congratulate you, Mr Head Master, and your Staff with you, on the excellent report you have been able to give of the school's progress.

May I say further with what pleasure I have made the acquaintance of your Raja. It is a sign of happiest augury for our country to find one of her leading noblemen so deeply and personally interested in forwarding her moral and material interests.

I have congratulated the head master on the steady progress shown by his report; I must further, most sincerely congratulate the school and the people of Kollengode in the possession of a Raja of such personal charm, whose marked gifts and attainments are devoted to the constant securing of their social and moral status.

On behalf of Her Highness I thank you very much for your kind reference to her. We are both delighted with what we have seen of Kollengode, her Raja and her people.

We wish you all possible prosperity in future, and shall ever retain most pleasant memories of the kind reception given us to-day.

LXXXII

Under the presidency of the Maharaja, Professor R. D. Ranade delivered a Lecture at the Sanskrit Academy, Bangalore, on the 24th of July 1915, and His Highness made the following speech from the Chair:

GENTLEMEN,—I need not say that I was honoured to receive your invitation to preside over to-day's meeting of your learned society. At the same time I was naturally a little embarrassed, for I knew nothing of the subject on which you were to be addressed. I have come, in fact, to learn rather than in a set speech to appear to impart knowledge; though I find myself none the less compelled to say a few words.

One might define Philosophy as that branch of intellectual activity which deals with Nature, God, and Man, and their

inter-relationship: these are subjects of discussion for all time. Philosophy starts with wonder, often becomes materialistic, progresses into Idealism, and then frequently turns to Mysticism, Scepticism, and Eclecticism. When man first came face to face with Nature and the great forces which are characteristic of her, such as water, fire, the sun, the moon, and the stars, the infinity of space and so on, he came to idealise these things which seemed to him full of power—wonderful awe-inspiring power. Yet there is a limit to man's endurance of endless speculation and wonder; he becomes as it were mentally satiated, and by reaction tends to Scepticism. But Scepticism is found even less satisfying, and he seeks a resting-place in Pantheism and Eclecticism.

The presence of the comptroller of revenue of this State (Mysore) reminds me of another point. He doubtless believes in the virtue of figures and numbers as a solution to world troubles and problems. But Pythagoras was before him in this; he too believed in and introduced a theory of numbers as a basis of harmony, sympathy and antipathy. Perhaps this is one of the reasons why accountant-generals are so universally disliked by public departments whose budgets they criticise.

These philosophic theories and questions have been debated from time immemorial. We must see to it that our interest in them does not so absorb our attention as to cause waste of endeavour and neglect of matters of practical importance. There is a limit to human knowledge, and we are dealing with infinite things. I beg of you to see that your labours are productive of something; something more than mere words and phrases, that they may be the means of securing practical good. It is important and interesting to study our philosophy, and still more so to compare it

with other systems. Let us by all means approach the subject without mental conceit, preserving always an open mind, ready to admit superiority in others when it is present, otherwise proudly defending our own.

Knowledge is like an organism in that it grows and decays. Study the history of human knowledge and you will find that there are certain stages in its development to be found amongst all peoples. I need not go further into details of philosophic thought and its various stages of development; neither have I the time, nor do I feel myself justified in so doing in the presence of so learned a lecturer as Professor Ranade, but I will permit myself reference to another point. Pandit Mahabhagavat has referred in his address to my endeavours in the cause of education generally and of Sanskrit in particular. I attach the greatest importance to education as the means of developing our faculties, of throwing open to us the vast storehouses of knowledge in different countries which, without it, remain permanently closed to us. We must do all in our power to spread education far and wide, not only in palaces but also in the cottages of the peasantry on whose prosperity depends that of the ruling classes. If the progress of any community is to be healthy and permanent, knowledge must be given to all, irrespective of caste or creed. Having such convictions as these, it is but natural that I should try my best to put them into practical shape, especially in the development of such institutions as colleges, schools, and libraries. One man or a few men may set up ideals and shape policies, but it is for the many, for individuals in their daily lives and practice, to give them real force and permanence.

I thank you, Gentlemen, for giving me this opportunity of being amongst you. I wish all success to the committee

in their effort to spread abroad knowledge of Indian philosophy and Sanskrit literature. But I would impress on you that the benefits of these lectures and addresses which may be given should not be confined to the fortunate few who are able to get admission to them. They should be published both in English and in the vernaculars so as to be made available to all. Again, I thank you for your kind reception of the few random thoughts I have been able to summon together this morning. I have enjoyed a rare experience in meeting you all, and in hearing the professor's valuable paper.

LXXXIII

At the Banquet on New Year's Day 1916 the Maharaja proposed the Toast to the health of His Majesty the King-Emperor in these words:

COLONEL IMPEY, LADIES AND GENTLEMEN,—It is now my proud privilege to invite you to join me in honouring the Toast of His Majesty the King-Emperor. It is not my intention to detain you with a formal speech. None the less some few words are necessary, for we meet to-night in no ordinary circumstances. No matter how insistent the demands on our attention of other matters, there is but one which really grips our hearts strongly to-day; we cannot forget that the Empire of which His Majesty is the beloved Sovereign, of which India is proud to know that she is reckoned the brightest jewel, is engaged in a life and death struggle with ruthless enemies for her very existence. On the issue of that struggle depend the liberty and happiness of every one of us.

With feelings of deepest devotion to the throne, praying that victory gloriously complete and final may soon crown

his arms, and restore peace to a sorely troubled world, I ask you all to drink the health of His Majesty the King-Emperor.

LXXXIII *a*

This Toast having been loyally and cordially responded to, His Highness continued:

LADIES AND GENTLEMEN,—I have another Toast to propose to you, and I have no doubt you will join me in honouring it with all heartiness. But before I do so, I am anxious to tell you what pleasure it gives me to meet you all here to-night, and to have the opportunity of wishing you, as I warmly do, the brightest and happiest of New Years.

Ladies and Gentlemen, I ask you now to drink to the long life and great prosperity of my good friend, the Resident, Colonel Impey.

LXXXIV

An All-India Music Conference was held in Baroda in the year 1916 under the patronage of His Highness, who himself opened the Conference on the 20th of February.

DEWAN SAHEB, LADIES AND GENTLEMEN OF THE MANAGING COMMITTEE,—It is with the greatest pleasure that I accede to your request that I should open the All-India Music Conference. You have explained the circumstances under which the Conference was brought into existence, and it is a source of sincere gratification to me that although the notice was short so many exponents of Indian Music and persons who have spent much energy, time and money in reviving Indian Music have responded to the call of the Committee and come all the way to Baroda to advance the cause of Indian Music. It is too much to expect that

questions of *Śrūtis* and notations can be solved in one conference. But it is something to have an opportunity afforded for exchange of views and for discussion of disputed questions. Our thanks are due to the different Durbars who have shown such appreciation of our labours and sent their best artists to the Conference. I declare the Conference open and wish it every success.

LXXXV

On the 3rd of November 1916 His Highness, on behalf of the Ruling Princes of India assembled in Conference at Delhi, presented an Address to His Excellency the Viceroy, Lord Chelmsford.*

On behalf of the ruling princes and chiefs assembled here I have the honour to lay before Your Excellency a brief account of the proceedings of this Conference during the past five days. Of the agenda placed before the Conference we have been compelled to postpone consideration of item No. 2 relating to the realisation from insolvent debtors of assets in State territory, this being a complicated question which requires further investigation and expert advice. Consideration of the designs and plans for the Higher Chiefs' College (item No. 3) has also been postponed pending further information as to the funds available and the quantity of accommodation required; while as regards item No. 7, on the subject of the rules for the payment of compensation for railway lands required in British India, we have decided that the question is one which is more suitable for discussion by correspondence and a later reference if necessary to a future conference. As regards item No. 8 we have to acknowledge with gratitude the

* Lord Chelmsford, Viceroy and Governor-General of India, 1916-1921.

helpful suggestion made by Sir Thomas Holland as to the means by which the industries of our States may be developed.

On the question of ceremonials to be observed at installation and investiture Durbars we have arrived after full consideration at certain conclusions which we desire to place before Your Excellency's Government for favourable consideration. Similarly the question of the form of administration to be adopted in a State during the minority, and the question of the education and administrative and moral training of minor princes and chiefs, have been carefully considered by the committees and resolutions on these subjects have been adopted.

We have also recorded our opinion on the control and regulation of motor vehicles, and have approved provisionally the report of the committee appointed to consider means for financing the Higher Chiefs' College. The Conference has reaffirmed its previous resolution in favour of the institution of the Higher Chiefs' College at Delhi.

This has been the first meeting of the Conference in its extended form, composed as it is of princes and chiefs who are accustomed rather to issue direct commands than to discuss and vote, and who are for the most part strangers to the rules of debate. We think that its results have been fruitful and profitable.

Your Excellency has held out the hope that in the fulness of time some of these Conferences will take an appropriate place in the Government of our mighty Empire. We cherish that hope. We trust that this Conference will in future meet annually, for in it we see the commencement of an institution full of potential good. The ideal we have before us is a Council of Princes with specified functions and well

defined powers and that it may be realised speedily, that it may perhaps be looked on in future as one of the landmarks of Your Excellency's term of office. Our every endeavour must be to secure that future sessions of the Conference may be worked on proper business-like lines. This our first experience has revealed to us the fact that we must eliminate certain defects of procedure which have been obvious, which tend to dissipate our energies and to sacrifice valuable time. If, for example, the Select Committees could be appointed some time before the commencement of the regular session, we should be in a position to give to the resolutions the thought they deserve. Some of the overlapping and conflicting amendments which we had to deal with could find no place in a well-regulated debate. Our work must be co-ordinated and individual energies and effort economised. A record of the proceedings should be prepared and circulated every evening showing the stage each question has reached, and a daily agenda, preparing us for the work of the day well in advance, should be in our hands every morning.

Such a Conference as ours depends for its success on several factors, not the least of which is the interest shown by all the members in every detail of its proceedings. This has been a particularly pleasing feature of our work of the past few days and has been evidenced by the animated nature of the debate on several items. We desire to take this opportunity of leaving on record our sense of gratitude to the Political Secretary, Mr Wood, for his exemplary tact and patience in the conduct of the affairs of the Conference. We trust that the recommendations, which we place before the Government of India, will be accepted. We would again express to Your Excellency our gratitude for inviting

us to the Conference and so affording us an opportunity of recording our views on important matters affecting the welfare of our States. Further, we desire with sincere emphasis, that Your Excellency will convey to His Most Gracious Majesty the King-Emperor the warm assurance of our unswerving loyalty to his august person and to the throne.

His Excellency the Viceroy replied as follows:

“I am glad to receive such a satisfactory account of the work you have been able to accomplish during these past few crowded days and I should like to offer my felicitations on the work you have accomplished, and the spirit in which you have approached it. I need hardly assure you that the Government of India will consider most sympathetically the advice which Your Highnesses are placing before them in the resolutions which you have passed. I am gratified to think that you regard the meeting of this Conference as having been of value and are desirous that I should invite you to assemble again next year. I think I can, without risk, say that I share your opinion as to the value of this Conference, and hope to be able next year to invite Your Highnesses once again to help me with your advice, but I would beg you to give time for development and growth, and the motto I would ask you to place before yourselves is ‘Festina lente’. Naturally I should like to see the Conference take a concrete shape during my tenure of office, but the tenure of a Viceroy’s office is merely an arbitrary time-limit and the course of events in history is not determined by limits of man’s making. Be sure that in this matter of the evolution of your Conference as in others the inevitable psychological moment will arrive, but true statesmanship awaits that moment and is careful not to be ahead of it. For myself it has been a source of intense gratification that I have been able to come into close personal touch with Your Highnesses, that you are no longer merely honoured names to me but living personalities in whose actions and welfare I can take a living personal interest. The personal factor in affairs is one which none of us can afford to disregard. I have now the honour of formally declaring the Conference closed.”

On New Year's Day 1917 a Banquet was held at the Laxmi Vilas Palace, Baroda, at which in proposing the Toast to the health of His Majesty the King-Emperor the Maharaja said:

COLONEL IMPEY, LADIES AND GENTLEMEN,—It is a very real pleasure to me to have this opportunity of meeting you in this hall, and of wishing you all the happiest and most prosperous of New Years.

Once again it is my proud privilege to invite you to join me in honouring the Toast of His Majesty the King-Emperor.

With renewed earnestness I would again voice my hopes that this New Year may reward the efforts of his navies and armies with that completeness of victory without which there can be no lasting peace.

Ladies and Gentlemen—His Majesty the King-Emperor.

The guests being seated, His Highness rose once more to propose a further Toast:

LADIES AND GENTLEMEN,—I have yet another Toast to propose to you, that of my good friends the Resident and Miss Impey.

To our great regret they are shortly to leave us. It is no mere figure of speech when I refer to them as good friends, and it is as such that we in Baroda shall remember them in the years to come.

I hope that in his retirement Colonel Impey will sometimes think with pleasure of Baroda, and that his future golf over the soft turf or springy heather-land of the links

of the West will not obliterate from his memory the sun-dried course of Baroda.

For ourselves I may assure Colonel and Miss Impey that they will carry away with them from Baroda all those good wishes which the best of friends could possess.

LXXXVII

His Highness laid the Foundation Stone of a *Dharamsala* near the Bombay, Baroda, and Central India Railway Station on the 11th of April 1917. He delivered an Address in Marathi on the proper use of wealth and on the way in which charity is to be understood, the practical manner in which it should be manifested differing according to the changing conditions of social evolution. The Address is here given in English.

LADIES AND GENTLEMEN,—It gives me genuine pleasure to-day to have the opportunity of laying the foundation stone of this *Dharamsala*. Such a building has been a long-felt want in Baroda. This fact was brought to my notice some time ago, and since then I have been earnestly looking forward to see the commencement of the undertaking.

In the literature of our country, passages are everywhere to be met with directing special attention to the manner in which wealthy members of the community should make good use of their wealth in philanthropic deeds. The man who toils continuously merely for the purpose of satisfying his own desires, or who amasses a fortune simply for self-glorification, is in these passages considered to be deserving of the greatest contempt. Wealth is given to man to be spent in philanthropic deeds. In one of our didactic verses it has been said that just as learning is for good works, wealth is for charity. What is charity? Many persons, especially many ignorant persons, consider it charitable to

give help to all and sundry indiscriminately. Such thoughtless charity leads to many evil consequences. The number of professional beggars increases and the people are impoverished. Thus charity which is meant to alleviate and do away with poverty produces in reality quite the contrary result.

Real charity is nothing but universal love. To put the recognised idea of fraternity into practice by showing all the kindness that lies in our power to every man irrespective of his caste, race or creed, and to treat him as a brother, to forgive the evil-doer, to love the hater, to do good to all—in other words to lead a life of high thinking and universal usefulness—this constitutes real charity. In short, charity is synonymous with the most exalted idea of compassing the good of all.

The great Christian preceptor Paul has spoken in noble words about charity to the following effect: "Revelation may be falsified; languages may cease to be spoken and knowledge may perish, yet charity will not be destroyed. In such a catastrophe the trinity of faith, hope and charity will maintain its existence, and of the three, charity is the greatest."

Among Hindus certain charitable works, such as the construction of commodious and well-appointed rest-houses, the digging of lakes, the sinking of wells, the planting of trees, the laying out of gardens and the building of *Dharamsalas*, are considered as works of great piety. In the *Bhaviṣhya Purāṇa* it is asked: "What is impossible for him to get after death, who in this world constructs an extensive *Dharamsala* for the poor and helpless, and makes provision of water and firewood therein?" It is also stated that the construction of useful rest-houses procures a thousand

times the merit which may be derived from the *Ashwa Meda* sacrifice. Manu says: "A man should with a true heart and with faith daily perform acts of piety and philanthropy". If these acts are done with honestly begotten wealth and with faith they give eternal happiness to the doer. The "acts of piety and philanthropy" referred to have been described in two verses. We learn from them that sacrifices, penances, truthfulness, study of the *Vedas*, extending of hospitality to guests, offering of sacrifices to the gods, etc., are included among works of piety, and acts like digging of lakes, sinking of wells, erecting of temples for gods, giving of food, laying out of gardens and construction of rest-houses, etc., are classed as works of philanthropy. Ancient and modern history furnishes many instances which go to show that the religious precept to do charitable and philanthropic deeds has been followed in this country.

We are obliged to Megasthenes for having left on record how administration was being conducted in Ancient India. According to him the administration of a city was entrusted to six boards. The first of these was charged with duties relating to the promotion of industries and crafts. The second board was concerned with looking after the comforts of foreigners: part of the duty of the members of this board was to arrange for the accommodation of travellers, and for this purpose extensive *Dharamsalas* used to be built. The travellers visiting cities were not only given accommodation, but they were also provided with medical relief when they were taken ill. Arrangements were also made to escort them safely for some distance on their return journey. From the precepts of Asoka we learn that that famous emperor had given orders to open medical dis-

pensaries for men and beasts at important places throughout his dominions. He had also given orders to plant trees on the sides of roads and to build rest-houses. In the third precept kindness to men and beasts and the reverence due to parents have been considered to be of equal merit.

In Western countries systematic and liberal schemes used to be formulated and given effect to for dispensing charity. No such schemes have yet been introduced in this country. Even if we do not go far into past history, we find that since the time of Queen Elizabeth the distribution of charity has been considered one of the activities which require the supervision and assistance of the State. Though the early administration of the Poor Law was faulty and gave rise to many evil consequences, it has held for a long time an important place in the constitution of the Local Government in England. Though in England, owing to the small distances between villages and towns, the necessity for rest-houses is not so great as in this country, the benevolent spirit which inspires our people to construct buildings like the proposed one is the same in both countries and is met with time and again by readers of English social history.

In proceeding I may be permitted to tell you what has been so far done in the Baroda State in this matter. The Government of the State has constructed thirty-six *Dharamsalas* at a cost of about 3 lakhs of rupees. Eight of them are of the first and the rest of the second class. Over and above this, arrangements have been made for the construction by the State Public Works Department of twenty-eight more *Dharamsalas* at a cost of four lakhs and a half of rupees.

A large amount has been spent in providing pure drinking water for the people of the State. The Sayaji Sarovar which supplies water to the city of Baroda has cost fifty-one lakhs

of rupees. The Patan waterworks have cost seven lakhs of rupees and those of Sinor, Bhadran, Sojitra and Sankheda one and a half lakhs. Further proposed works of this description are estimated to cost seven lakhs of rupees. Since 1907 a sum of twelve lakhs of rupees has been spent in sinking wells. I need not say that I am not giving these details in self-praise. I have to tell all this to you in order to show that I thoroughly appreciate the necessity of following the Hindu religious precepts about charity. And here, I take this opportunity of expressing my entire sympathy with the object of those philanthropic persons among my subjects who, as my officers tell me, have promised a liberal donation of one lakh of rupees for the building of which you have to-day invited me to lay the foundation stone. A great poet of Gujarat has said "Construct spacious and good *Dharamsalas* where helpless men and women may take shelter". When this *Dharamsala* is constructed such of the travellers visiting Baroda as may have no other place in which to stay during their sojourn will assuredly bless those who by constructing such a commodious building thought of meeting their want and made them comfortable by placing such a convenient place at their disposal. Equally sure am I that those gentlemen who have given donations towards this building will receive the blessings of the present as well as the future generations. One of our ancient patriotic bards has said "O mother, give birth to a good son who will be either a philanthropist or a brave man".

I wish every prosperity to the proposed *Dharamsala*. May it be the comfort and resting-place of thousands of travel-worn and fatigued visitors.

ON THE DIGNITY OF SERVICE

A Speech delivered in Marathi by His Highness at Baroda on the 26th of April 1917.

GENTLEMEN,—Every man has a definite place in society. Every one of us from the king to the pauper has to do his duty either as master or servant. Let us attempt to investigate the principles which govern these relations. Learned men have expressed the opinion that in very ancient times, that is before the evolution of human civilisation began, primitive men and women had no settled abodes, but roamed from place to place in search of means of subsistence. In those times, they had no knowledge of agriculture but used to maintain themselves on roots and fruit or on grain spontaneously produced by Nature. They recognised no social tie except that of a common parentage. In their ramblings they travelled by groups corresponding to one family. Gradually these families grew enormously in extent, and had, for self-defence, to adopt a sort of social order which was modelled on that of the family. Each of such organisations now composed of a number of families was called a clan. Gradually the clans gave up the habit of migrating from place to place in search of food, and each of them settled permanently at a place of its choice.

While the social order had not passed beyond the family stage the distribution of the functions necessary for existence presented little or no difficulty. When the members comprising a family are few, the question as to who should

perform the domestic duties is not important, as all have to perform them, and the duties are of the same grade. If, however, we study the organisation of a clan, we find a different state of things. The question of service arises for the first time and assumes importance. For instance, in view of the desirability of defending a particular clan against the attacks of another, able-bodied and intelligent members thereof have to be entrusted with military duties, and necessarily some of them have to be leaders and others have to work as mere privates. In a similar way does a priestly class arise for the worship of the guardian deity whose assistance the clan thinks will maintain it in a career of prosperity and success.

As the population of the clans increased, the problem of an orderly organisation of the new society became more and more difficult, as on such organisation depended the full evolution of that society. In this state of things, after the lapse of several centuries, the clan naturally divided into classes according to professions and these performed particular functions for the mutual benefit of one another. Each of these classes had an assigned place in the society according to the duties they performed and according as these duties were considered high or low by the society of the time. After many centuries of social evolution by this process, there gradually came into existence a sort of social economy suggestive of the disciplined order of a nation, just as previously a number of families had been united into a clan. Whether we consider a family, a clan or a nation, the object underlying their organisation is the same, viz. mutual protection and assistance. For the purposes of the present discourse, it is not necessary to consider the several classes into which a nation may be divided. We need only

bear it thoroughly in mind that in the economy of a nation every one of us has to perform one duty or another, and that unless we do perform it, the nation will not prosper. When we know this we shall not fail to appreciate the dignity of all kinds of labour. This idea has been expressed by an English poet in a very appropriate way. He says, "All service ranks the same with God".

Some of you may observe that the above philosophy is such as will satisfy the master class only. You will ask: "Why should we—the servant class—render service, be content with doing our duty and exhaust ourselves for the comfort of others?" I wish to attempt to answer this question. In the existing economy of society the question of earning a livelihood is important to all concerned. It is necessary for all of us to earn money for our maintenance, and if we fail to do that our families will not be maintained. Similarly in the case of a nation, which is but a family on a large scale, accumulation of wealth is necessary for its prosperity. Now for the creation and accumulation of wealth two things are necessary, labour and capital. Let us consider what is meant by labour. By labour is not to be understood mere physical labour. Mental work as well as the work of a person who follows a trade which is dependent upon his cleverness equally constitute labour. Land, tools, and accumulated wealth are termed capital. I wish to make the position clearer. Suppose the income of a nation is one hundred rupees. Those who have to toil physically will perhaps say that as this much wealth has been created by their exertions they are entitled to the whole of it. Society will reply to this that, say, nine parts of this wealth must be given to the artists, ten to the soldiers, and so on. We should not forget that in the matter of

creation of wealth, an author, a teacher, a singer or a painter has the same important place as one of those who produce the physical necessities of life.

It is difficult to determine the real value of different kinds of labour. On the whole it is convenient for practical purposes to consider the value set upon a particular kind of labour by society to be the proper value thereof. There is no sense in grumbling that this value is not proper; for there is no alternative but to accept the market rate that one can get for one's labour. We have to bend our neck to the existing state of things, viz. that we should serve the society in the best manner possible and that the society should give for it such return as it deems proper.

The amount of wages a particular class of labourers gets for its labour depends on two factors. Firstly, the agreeableness or otherwise in the estimation of society of a particular kind of labour and the consequent demand for it, and secondly the supply of labourers in that field. For instance, if society has a love of singing, singers get higher wages. Similarly if society has need of a good general, he has to be paid a liberal salary as the supply of good generals is limited.

It should not, however, be understood that because a particular work may not be agreeable to society and because the supply of labourers for that kind of work may be limited, that work has little or no importance.

Should the society consider the work of a statesman as important as the combined labour of 1000 workmen, the wages of a statesman will have to be proportionate to this importance. Another factor to be considered is the intelligence and industry of a workman. The wages of an individual—whether he belongs to the statesmen's or work-

men's class—are dependent on his intelligence and diligence. For instance it will be wrong to suppose that because society has a great liking for jewellery, all jewellers will get high wages. The amount of the income of each of them will depend on his individual intelligence and skill.

With the commencement of civilisation, proficiency in the arts and industries acquires a place of importance, and it is but natural that such proficiency should be liberally rewarded. With the progress of civilisation and development of the arts the number of articles and things considered desirable by society increases and those able to prepare these articles will get very good wages. By this process articles that can be produced by the ordinary workmen often lose proportionately in value, and day by day these ordinary workmen receive less and less in return for their labour. Thus a class of such low paid workmen comes into existence. In a progressive society the number composing this class is ever on the increase. Philanthropists in all countries show their sympathy for the privations and hardships of this class, and statesmen and economists are constantly considering means of improving their lot. The welfare of the whole society depends on the moral well-being of this class. The greater the divergence between people of this and other classes in a society, and the more the difference of this class from the others is accentuated, the more artificial and faulty the organisation of that society must be considered. In such a society, disorder, poverty and vice are constantly rampant. It is my earnest desire that a reasonable love of liberty should grow up in this class. They will then be able to do their duties in life with self-respect and without peevishness. Education and a modification of the social laws are the only two means for achieving this object.

Hitherto we have considered the growth of the necessity of service and the formation of different classes of service. We will now proceed to consider how the different classes of workmen systematically co-operate for the common good.

In the family the kinds of service are few and simple as the wants of a family are few and simple. The orders of the head of the family reach the servants easily. It is not difficult to supervise them and it is equally easy to punish a defaulter for his mistake. But in the administration of a nation evolving out of a family these duties of supervision and correction present difficulty. The number of national wants increases and their nature becomes complex. For this reason classes of persons who administer to these wants come into existence. Owing to their specialised functions these classes gradually separate themselves from other people. A sort of responsibility falls on them and they acquire a kind of power.

It is not possible for a ruler to exercise supervision over all people, and a body of officers has to be created for the purpose. It is the duty of the officers to see whether the orders issued by the ruler are being properly obeyed. For the continuance and prosperity of society, it is absolutely necessary that all should do their duties properly, that the official class should realise their responsibility and act carefully, and that every servant should do his daily task, however insignificant, with attention. Some officers and servants regard their duties as humiliating, put no enthusiasm into their execution, and do not strive to do them as well as possible.

Servants should acquire a correct idea as to how happy they would be by the knowledge of having done their duty to the best of their ability. For instance, the servant who

attends to my writing-table should derive pleasure by the fact that the said table has been kept neat and tidy and everything on the same is in its proper position. Though he and uneducated persons like him may think this work to be of a low order, it will be well if he realises how greatly he helps me in his own way

Similarly, it is not necessary to say how important the work done by sweepers and scavengers is; for on their doing their duty well depend our health and happiness. Masters and servants alike should remember that no work if well done is degrading and dishonourable. It is not necessary to tell you that there are various grades among servants. High officers are servants of the highest grade and working under them there is a descending gradation of servants. Below all, i.e. the lowest, is the class of servants who have to do physical labour. I have noted it with great regret that the lower the grade of a servant, the less enthusiasm he has. I am of opinion that this happens only owing to want of proper appreciation of the dignity of all labour, high or low, as also of the fact that any labour popularly considered low has its importance in its proper place.

It is first necessary to determine which service is good service and which is bad. From a moral point of view that service which is instrumental in procuring the greatest good of our fellow-beings is the best, and that which entails greatest loss on others is the worst.

If a statesman makes a serious mistake in his duties or exhibits neglect the whole nation has to suffer the consequences thereof. We call this bad service. Similarly if a groom fastens the saddle carelessly on the horse, there is danger of an accident befalling the master. Such service too must be designated bad service. On the contrary, if

a higher or lower servant exerts all his power in doing his duties carefully we call both of them good servants.

This proves that morally speaking all kinds of service are of the same importance. Let me remind you of the saying I have already quoted: "All service ranks the same with God". People have not yet realised the far-seeing thought that this utterance contains. If we bear in mind that God does not estimate the value of one's service by one's station in life or by the return one gets for it, but only sees whether morally speaking one does one's duty well or not, that is to say whether one's labours result in pleasure or pain to others—if we only bear this in mind, we shall find negligence reduced in great proportion in this world.

We shall now compare two kinds of servants, a high officer and a domestic servant. Let us first ascertain what sort of ideas people in general have about the duties of these servants. In their eyes, the first—namely the high officer—wields unlimited power and a marvellous capacity to produce awe and admiration for himself in the minds of others. The other has to toil constantly at his daily task which is considered to be low. His lot does not excite the envy of anybody but produces pity for him in everybody's mind. The consequence is that he is constantly brooding over his condition. He says in his mind that it would have been proper for him to work only if he had been on a higher rung of society. Blaming fate in this manner he is always neglecting his duties.

All this is sad and mistaken. When we realise how very necessary every honest service is to society, we shall not fail to appreciate the equal importance of all service to society. On proper consideration it will be seen that no kind of work is humiliating or degrading. Each of us, whether master

or servant, mistress or maid, king or subordinate, has to do some work for the good of our kind. Supposing that a blade of grass can think, it may say, "I am insignificant, it is not necessary that I should be full grown". If all blades of grass thought in this way, it would not be possible for animals who depend upon grass for their food to exist and this in consequence would entail great loss on mankind. This very truth can be illustrated by many other examples. I may make the above point clearer by means of the following illustrations. Cooks must know how necessary it is to tin the utensils they use. Tinning is apparently a trifling thing, but if a utensil the inner tin coating of which has worn off is used in cooking, a poisonous substance like rust is produced which is dangerous to human life. When war breaks out and armies take the field, pickets have to be stationed at different places to warn the whole army at the slightest indication of the approach of an enemy. If a sentry on duty in such pickets allows himself to fall asleep at the critical time, the whole army is in danger of being annihilated and the ability of the general and the valour of the soldiers are of no avail.

There is one particular reason why a person doing duties generally considered to be of a low order by society fails to realise the importance of his work. It is this, that people in higher positions treat such men like straw. Instead of having regard to their labours they treat them as deserving of contempt. Even if the station in society which an officer holds be high in point of wealth or authority, still it is not proper for him on that account to forget the brotherhood of men in the eye of religion and treat his subordinates contemptuously. On the contrary he should behave towards them sympathetically so as to make them feel that

their labours are rewarded. He should not entertain in the least the idea that his subordinates are insignificant beings.

It is my earnest desire that all my servants should bear in mind that the real worth of a man does not depend on the nature of his duties being of a high order; but that it depends on the enlightened idea of his duties which inspires him and the extent to which he is able to put that idea into practice; and that if a servant whose duties may be of a low order does them with zeal, honesty and intelligence, then owing to his good service his worth must be considered to be of the highest order.

The system of education which I have introduced in my State will enable each man to do his duty with zeal and intelligence. It will enable everyone to know the real meaning of service and to do his daily task with cheerfulness and firmness. People have only to avail themselves of the system of education provided. By education men may know why they should do their task, how they should do it, and how important that task is. For this reason you should see that your children receive the benefits of education.

The importance of the task is realised when one throws one's heart and soul into it, i.e. when a sense of the greatest possible love for it is generated in one's mind. One should feel a constant anxiety as to whether one's task is being well done or not. Nothing but the idea of the work should for the time being enter one's mind. Tukaram has said: "Anxiety for the task is the sign of a servant". A good servant should feel constant solicitude for his task.

In short, each and every servant should bear in mind that he forms an important part of the organism of society and that his real worth in no wise depends on his power or wages, but on sincere and thoughtful service rendered by him. He

should do his task, however insignificant or low, with enthusiasm, intelligence and honesty. He will thereby make an easy acquisition of that real happiness of having done his duty which is often denied even to rich persons. As Tukaram has said, by the due observance of the laws of service, even the ceremonial worship of God is not absolutely necessary. He says that merit can be acquired by service.

Men who work with such ideals before them occupy a very high place by nature. In other words, God has created them knights from their very birth. God has given every one an opportunity of making his way by his own exertions and attaining greatness. Take advantage of every opportunity and give your all to the performance of your duty.

THE PLACE AND DUTIES OF PRIESTS IN MODERN SOCIAL LIFE

A Speech delivered by His Highness in Gujarati on the 26th of April 1917 at the Prize Distribution at the Sanskrit *Pathasala* in which many of those afterwards occupying priestly offices receive their education.

GENTLEMEN,—I am very glad to take part in the prize-giving ceremony this evening. Many Śāstris, Pandits, Purohits and other religious preceptors go away from this city after studying in this *Pathasala*, and I hope that wherever they go they will discharge their duties well. It will not be out of place if I say a few words on this occasion with regard to those duties.

Perhaps the most important fact of experience is the way in which, in spite of the infinite variety of Nature and human life, there is, nevertheless, everywhere so much order. One of the reasons of this is the division of labour, the capacity of different individuals to perform different, though related functions. There are some who suppose with the believer in evolution that these capacities and functions have developed gradually, while there are others who doubt that view, and believe that *Varnas* and *Āśramas* are of divine ordainment. We may rest satisfied with at least this knowledge that these functions and duties, whatever may be their origin, are, like all other things, subject to the law of adaptation; they cannot survive in defiance of their surroundings. Of such functions none have been or are placed

higher than those of the priest. According to the Hindu way of expressing it, the priestly class springs from the "head" or the "mouth" of *Purusha*. What are the duties and tasks of such a class? That is a question which demands earnest and ever-renewed consideration; and to this question I wish to draw your attention.

In the earliest times, amongst nearly all the peoples of whom we have record, the supreme ruler was at the same time the supreme priest. The King was the Pontifex Maximus. King Janaka in the history of ancient India and King Asoka in later history afford inspiring examples of the influence Indian kings could exert on the spiritual life of their times. In olden times the ruler was the defender of the faith no less than of life and property in the temporal affairs of his realm. It was in his power to control the religious and the non-religious activities of his people. Spiritual and temporal administration were only two different aspects of the same ruling authority. If these two agencies co-operate in harmony, then only will the cause of society prosper. Such favourable conditions exist only when both the religious and civil powers are vested in the supreme ruler.

Yet in the course of history, conflicts have arisen between priestly and civil officials, and the ruler has been compelled to side with one or with the other. In the West the religious duties of sovereigns, and in many countries even all connections of the state with religion, have been discontinued. In India also, as internecine struggles among the Hindu kings and wars with foreign nations increased, and the prosperity of the ruling authority faded; as the differences of faith, creed and caste gave rise to quarrels, self-conceit and prejudice; as polemical and self-sufficient

leaders of castes assumed more and more importance and enfeebled the two-fold authority of the kingly power mentioned above, the organisation of the society was dislocated, its learning degenerated, its literary activities decayed, the bonds of true religion were shattered, apathy and discouragement crept in, and eventually the people, being incapacitated for any good undertakings, gave themselves up to fatalism.

Although in India the kingly power has been thus disorganised, there are still some rays of hope left to enliven us. For mutual benefits the religious and the civil power have often worked together, and calm consideration leads us to the firm conviction that such co-operation is essential for the best development of human life. On the one hand, it is clearly recognised that men have religious and moral needs which can be satisfied best by an organised religion, for which priests are necessary. On the other hand, it is clearly recognised that those who are concerned with the regulation of the civil activities of the community should see to the pecuniary and other needs of the religious organisation. But if the rulers and the governors of the state are to attend to these latter requirements, they have the right to demand that the priests shall seriously occupy themselves with the question as to the actual nature of the religious and the moral needs of men and women of to-day. The history of the Gaekwads' rule in Gujarat is replete with instances of the Maharajas exercising such sacerdotal supremacy in the religious and caste affairs of their people.

Your priestly office is at present performed only by members of a hereditary caste. This practice goes back to very ancient times and is similar to that of the Parsis and the Jews and to the custom common to many ancient

peoples. Christianity and Buddhism have no such hereditary limitation. Islam has dispensed altogether with a distinct priestly class, for any Muslim may lead in Muslim worship. In recent times some reforming Jews have begun to accept the religious ministrations of men not belonging to the priestly family of Aaron. In all ages, in India as also amongst the ancient Jews, great religious teachers, prophets and saints, belonging to non-priestly castes have exercised a great influence upon mankind. Revolt from the tradition of a hereditary priesthood has only come, and will only come, when that priesthood does not satisfy the changing needs of men. If the priestly class in India is to continue in its office, if men and women are not to turn to alien teachers and other religions, the Brahmin priests of to-day must prepare themselves to meet the requirements of to-day and to-morrow. In hereditary professions the intellectual and emotional propensities of the father cannot be said to be invariably handed down to the son. If the profession of the ancestors is to be uninterruptedly maintained, their descendants are bound to refine and improve their studies with great effort.

Before we ask what the requirements from the priestly order are, let us glance, for a moment, at some of the achievements of priesthoods in the past. In all countries the priests were originally those who acquired and passed on knowledge; they were the scholars and the teachers of the earliest ages. They chiefly were responsible for the spread of the practice of writing, perhaps also for its origin. They were the trusted counsellors of kings, and by their transmission of religious and other folk-songs, cultivated among the people a love of race. It was through the influence of the priests in Egypt, in India, and in Greece, that

the study and practice of medicine were begun. They also gave the first great impetus to law and brought about many modifications in it, as may be seen in the history of the Hindus, the Jews and the Romans. Their influence has often guarded the interests of morality. Some of these functions have now devolved upon other classes, and priests are not directly concerned with them. We shall see later, however, that in nearly all of these directions there still remains something for the modern priest to do.

Without any fear of denial worthy of consideration, we may say that the fundamental requirement of the priest is that he shall live a good life, that he shall strive to lead men to become like God. The experience of ages has proved the truth of the maxim that "Practice is better than precept", that men are influenced more by example than by words. The power of the priest for good will depend on the degree of his own goodness. It is only necessary to mention some of the qualities which the priest should possess: sincerity and truthfulness, self-control and a benevolent spirit, purity and cheerfulness. The priest should associate with all men—to encourage them to strive to leave the paths of wickedness and misery, and to turn their gaze to the highest.

Passing now to the particular duties of the priest; it is he, predominantly, who should teach men the doctrines and practices of religion. This is only possible if he understands them. He must therefore prepare himself by general education and study for his specialised task. But he must remember that what is required is not merely a knowledge of the doctrines and the ceremonies. That may be sufficient for the uneducated, but it is quite inadequate for men and women with modern education. These require to know the reasons for the beliefs and the justification of the practices.

There are many ceremonies in your ritual which, however useful and significant they may have been at the time of their origin, have to-day lost their meaning. Unless you drop these formalisms, these unessential excrescences that have outlived their purpose, you fail to convey conviction to the critical mind. Further, as it is your duty to be truthful and sincere, you must be prepared to modify and even, if necessary, to reject those beliefs and ceremonials which appear to be in conflict with reason and the highest expression of the modern religious experience. Unless you, as priests, undertake this duty, there must surely come, in a not very distant future, a great falling away from religion. The attractiveness of a thing depends largely on its being kept within its proper limits. Excess must be avoided in everything. If rites, usages and ceremonies are allowed to press too much on the people, their feelings are excited against them with equal force.

As the modern priest must possess an enlightened understanding of religious doctrines, so he must also concern himself with the question of the propriety and the sanctity of religious ceremonies. It is important to find out whether the prevalent customs are due to misunderstanding or to foreign influences. A number of Parsi scholars have, for example, adopted this view with reference to the bull's urine as a means of purification. It ought also to be asked whether the common customs are opposed to modern scientific knowledge and modern religious feelings. So far as they hinder the vigorous life of true religion they should not be urged on all men. It is for you to find and to lead the way to higher and purer practices. The object of religion as well as every other good institution ought to be to develop fully the different faculties of men.

From the earliest times there have been ceremonies connected with marriage. One purpose of these is to impress upon mankind the importance and the responsibilities of marriage; and to make all who share them conscious of the duties of respect and reverence, and of fidelity, as well as of the care of children. The blessing of God on those being married is also asked. The modern priest must consider how far the usual ceremonies which he performs are necessary for these purposes. He must consider whether there are not elements in them with no religious significance which ought to be abandoned. It is a matter of common knowledge that large debts are often contracted on account of marriage ceremonies and entertainments, and these debts lead to many and diverse bad effects on the life of the debtor. The priest has an important duty to perform in this connection. He must take upon himself the responsibility of discountenancing extravagant expenditure on entertainments associated with marriages. He must impress upon the popular mind the unessential nature of such expenses, the merit of which does not grow in proportion to their extravagance.

There is another question of enormous importance to be settled, concerning the youngest age at which marriage should be allowed. The priests of this generation must enquire carefully what exactly is the teaching of the sacred books on this matter. They should also consider whether there are not irrefutable reasons for abandoning the traditional practice of child-marriage till the age when youth is mature and the threshold of real manhood and womanhood is reached. So also some men, being tempted by money, sell their daughters; while there are others who, unmindful of the relative ages of the bride and of the bride-

groom, marry young girls to old men. The result is that the life of such unequally matched couples is full of misery and the door is opened to immorality. Moreover, in some communities the circle of intermarriageable families is much circumscribed by short-sighted customs. In these days of civilisation, when provinces and countries are brought close together by telegraph, railways, steamships and other facilities of communication, such indiscreet restrictions, which lead to unnecessary expenditure and disunion, are surely harmful.

What has been said of extravagant expenditure with reference to marriages applies equally to the similar circumstances connected with the disposal of the dead and their periodic remembrance afterwards, and such other ceremonies. If the departed soul can be, at all, helped by those who remain here, it is probably more by their good lives and their prayers, than by lavish expenditure on feasts and ceremonies.

As it is a question whether our country will prosper unless we go to progressive foreign countries like Europe, America, Japan, for acquisition of knowledge and advancement of commerce and industries, it must be asked whether it is justifiable or of any advantage to our society to put restrictions on foreign travel on supposed religious grounds.

All these and such other questions are being discussed and, in future, will be still more discussed by educated men and women, and the priests of the future must be prepared to take up a rational attitude towards them. They must be ready to give up, once for all, customs which, however good they may seem, hinder the realisation of the best. Priests and castes ought to solve these problems in a satis-

factory manner. I know it is not easy to give up old habits and that courage and intelligence are necessary for giving them up. However, if we thoughtlessly stick to traditional practices, we cannot obviate the disadvantages that are bound to be attendant upon them.

The idea that priests are mediators between God and men is a very ancient and a very widespread one. There are some who would reject the idea entirely and demand a priestless religion. The general tendency is, however, to seek a new interpretation of the belief. It is not now supposed to mean that men cannot approach God except through the priest. The immediate relation of God to men, and men to God, is now insisted upon for all men and in all religions. The priest is the mediator in the sense that he has to bring men to God by the purity of his teaching and the sanctity of his influence, and in the same way to bring the idea of God to men. The mediatorial function of the modern priest is to bring comfort to the sorrowing and consolation and encouragement to endurance to those who suffer. He has not to wait till men and women come to him, but he has to seek those whom he may help. He must be ready with wise advice to those in difficulty. He has to exert himself on behalf of the religious education of the young. Though he may not be engaged in general education and scholarship, he should encourage the youth of the families with whom he is associated to high ideals and keen activity in the realms of thought. Though he will not be engaged in the study or practice of medicine, he will have a task which is far higher—that of influencing men to habits of moderation and cleanliness which should prevent disease. You must remember that though in the West a proverb says “Cleanliness is next to Godliness,” in the East we have always

regarded cleanliness as part of Godliness. Again, one of the greatest evils in Indian life at present is a lack of discipline, a want of precision and definiteness in the performance of duties, a tendency to neglect all that may be neglected, a bad habit of unpunctuality with all its attendant evils. Here by the devotion to his duties, by his strict adherence to the requirements of his position, and in many other ways, the priest may be a mediator in the sense that he may lead men to higher things, to better ways.

The stress of the problems arising from the existence of so large a portion of mankind in a state of continual poverty is being felt by all peoples at the present time, and in all countries men are asking what part organised religion is going to take in the solution of these problems. In the East, poverty is usually demanded of those who wish to lead the life of religious contemplation and isolation, but with these we are not concerned. The problem has to do with the great masses of our people engaged usually in manual labour. What are the duties of the priesthood here? Whatever he may believe about caste distinctions, he must encourage all efforts at a better organisation of things which might remedy these bad conditions. He should initiate such movements, should himself be a leader, especially in arousing men to their responsibilities. The social uplifting of the multitudes of the neglected Hindus, so unjustly believed to be untouchable, ought, as far as possible, to be undertaken by Hindus. The experience of the past has shown that if Hindu priests do not prove themselves worthy of this task, there are those of other religions who will. The fold of Hindu religion is being gradually circumscribed in consequence. The future of the so-called depressed classes is a problem of great importance and great difficulty,

and you, as priests, are called to do your share in its solution. It is against the religious duty of sympathy to throw impediments before men; to subdue their spirits and make them feel helpless and despondent. It is the duty of the priestly class to see that every caste enjoys equal freedom in temporal as well as spiritual matters.

There is much to learn from the description of the creation given in our scriptures. This description is evidently metaphorical. Society is supposed to be a gigantic body, and the four groups, into which it is classified in accordance with their respective duties, are supposed to be different parts of that body. Just as different members of the body harmoniously co-operate with one another and discharge their respective functions, so should the different classes fulfil their duties and strive for common good in hearty co-operation. But if, instead of loving, they hate one another, not only will they themselves suffer, but the whole body politic will suffer as well; for priestly and the other classes are inseparably linked together for ever, for better or for worse.

It is natural that religious as well as social customs of every nation should undergo alteration in course of time in accordance with the subsisting circumstances, and there is no harm in saying that if such alterations do not take place, that nation has no life. By ceaseless action and change everything subsists. It is therefore the duty of the priests to consider what the present state of our nation is in this respect and what it ought to be; and it is also their duty to enlighten society and to direct it towards the proper path. In order that they may be able to discharge their duty, they must, instead of merely repeating in parrot fashion, acquire deep knowledge of the doctrines and rituals of their own religion as well as of those of other religions.

The state of the priesthood in Europe in the sixteenth century was very similar to that of the priesthood in our country at the present time. When society there improved after the so-called Revival of Learning, there was a religious reformation also. People began to reflect whether the statements made in ancient religious books were consistent with the new discoveries made in Science, and also what should be the real object of the ceremonies enjoined in the scriptures. When the religious requirements of the public increased, the priestly class could not but be learned and thoughtful. Wherever we may turn our eyes, history repeats itself. The phenomenon that took place in the sixteenth century in Europe is, it seems, taking place to some extent at present in India. The public is being educated, and so the priestly class also is bound to be educated. Manu says in his *Smṛiti*: "As an elephant made of wood, as an antelope made of leather, such is a Brahmin without learning—these three have nothing but the names (of their kind)".

None who have followed our rapid survey of the functions of the priest will gainsay the importance and the difficulty of his task. If he tries to achieve this ideal, he will get enough wealth and command due respect. What I have said on this occasion about your duties is for your good, as well as for the good of the public. I leave it to you whether you derive benefit therefrom or not.

On the 12th of March 1918 the Maharaja paid a visit to the Shri-mant Udojirao Maratha Hostel at Nasik and delivered a short Speech in Marathi.

GENTLEMEN,—The enchanting music which we have just enjoyed, and the sincere and kind terms in which you have addressed me, have given me very great pleasure. For some time we have all been sitting here apparently idle. However our minds have not been unoccupied during this time. Everyone of us must have been thinking of something, each according to his own ideas. I have no means of knowing the thoughts passing in your minds, but I may well tell you what my own thoughts have been. They were about this assembly, this building, the costumes of those present, their mode of living, their customs and their faces. I was comparing all these in various ways with others of their kind I have seen. In short, thoughts about the life of Europeans and Americans, their social condition, their great advancement and our comparative backwardness, and such like were revolving in my mind all the while. Having travelled in many different lands I am fortunate in possessing the means of comparison. Travel in foreign countries is one of the chief sources of knowledge.

I have in some measure benefited from this source and this was the reason why the above thoughts came into my mind. These thoughts are not without significance. They raise the question as to why the condition of the people in Western countries should be better than ours, and whether it is possible for us to remove the cause of our stagnation. I wish to tell you what each of us should do to remove this cause. But here a difficult problem puzzles me. Is it in our own hands to improve our present condition? I for one think

that though not entirely, it is at least in some degree in our own hands to improve it. Mr Savant has already laid before you some of my ideas as to what we should do to improve our present condition. As he has told you, you should cultivate unity, independence of view, a desire for knowledge, and above all, the power to compare your condition with that of others. Such a power can be acquired only by degrees and in course of time. You should however persevere night and day in your attempts to acquire it. This advice has already been given to you once, but it will bear repetition.

Another way in which you can improve your condition is by studying your past history and comparing your past glory with the state of things existing now. You should think how great must have been the ancestors of those great men of our community whose names we hear to-day, what their condition was, and what our condition is to-day. In saying this I do not mean that you should have any incorrect idea about Government. I simply want you to consider your present position and to improve it.

Mr Savant is continuously striving to secure recruits for the army. I wish you to assist him to the best of your power in his endeavours (cheers). The recruits which are present here to-day are excellent men. We should not be disheartened if our endeavours do not bear as much fruit as we may desire, whether these endeavours are for any political, social or domestic good. Success is not always a matter of certainty. In this world, in spite of strenuous efforts, cases of failure are not infrequent. There is, however, no reason to be disheartened by want of success. We have to persevere in our efforts truthfully and in the best possible manner. It is said that kings are rich. They, however,

collect their treasures not from the rich alone but from all by various forms of taxation. It is not that they create so much wealth by their own endeavours. What is the lesson to be learnt from this? If everyone renders assistance by giving what he can, a very large sum may be amassed which, if put to good use, will enable the community to achieve great results. The chief duty of a ruler is to receive money from his subjects and to return its value to them in the best possible form. Your action should be similar. Your difficulties are many. All are not rich. Yet, as Mr Savant has told you, your managing board should do like Government, which receives from each according to his ability and returns many times its worth in another form.

Boys must be given education and taught to behave morally. The importance of education has already been well impressed on your mind. I need not therefore dilate on the subject. I only wish you success in your undertaking. This Hostel has been named after His Highness Udojirao Powar, Maharaja of Dhar. I am intimately acquainted with him and he is related to me. In view of this kinship it gives me great pleasure to be present here to-day. Thirty or thirty-five years ago I commenced in some measure my endeavours in the great cause of education. I do not tell you this in self-commendation. I simply want to say that the efforts which you are making and to which I have just referred are a sure sign of future prosperity. The more that ideas like yours spread the better for us. The existence of institutions like yours, not only in this town but at other places as well, is a matter of great pleasure to me. The magnanimous thoughts which you have just expressed, viz. that this institution is not for the Maratha community only, but that you are prepared to do welfare work for other

communities also, are really creditable to you. For the advancement of one section of the people does not mean the advancement of the whole. We must therefore help other people also. By doing so, you will not only oblige them, but will promote feelings of mutual esteem and love between them and yourselves.

We have been told of three ways of achieving success in an undertaking. The way of knowledge, of action and of devotion. The first named is said to be the most important. Any good that is achieved by following all the ways together is really worth the name. All should have devotion to our cause; we should persevere by action to achieve the end in view; and for this we must have the requisite knowledge as to how we have to proceed. I am sure that if we combine all the three ways success will be ours. Different sects and schools of opinion have arisen owing to certain ideas having been carried to the extreme. If all these differences of view are to be reconciled, and if one sound view is to be made to prevail, we should regulate our efforts by a due and proportionate combination of all the three ways of achieving an object. For instance this building will last longer if the number of stones in it is regulated according to its needs. Anything done with a due sense of proportion is likely to turn out pleasing and successful. What I wish to tell you is that you should combine devotion and action in your endeavours.

I do not think I should take up more of your time. I am indebted to you for the welcome you have given me, and I hope you will oblige me by accepting what I propose to send to your institution (cheers).

UNTOUCHABILITY

An Inaugural Address delivered by His Highness at the All-India Conference on the Abolition of Untouchability at Bombay on the 23rd of March 1918.

GENTLEMEN,—It is with great pleasure that I rise to address you on the subject of the abolition of Untouchability in India, because, as many of you are aware, it has been a subject of great interest and concern to me since my early years, and the subject likewise of many experimental measures in Baroda State. I esteem it an honour to have been chosen President of this All-India Conference, through the courtesy of your Reception Committee. I am here however not to preside over all your proceedings, but merely to give expression to my heartfelt interest in the work you have so courageously undertaken.

The problem of ameliorating the social status and standard of living among the *Atiśūdras* or “Untouchables” of India is one that indeed calls for rare courage, breadth and freshness of mind. For its solution you must breast the currents of popular prejudice, and ultimately achieve a reversal of social theories that have dominated Hindu life for untold generations. The problem not only touches the material condition of some 50,000,000 of our fellow-countrymen, but goes to the root of our social philosophy, and demands a transformation in mind and heart of all our people—a transvaluation of values—a universal quickening of conscience. Depth of conviction and unyielding perseverance

are the prerequisites of those who aspire to lead a movement of such magnitude.

Yet the vitality of the Hindu people is so great and their devotion to ideals so tenacious, that I for one have no doubt of the ultimate outcome. Ignorant prejudice and class fanaticism cannot for ever withstand the pressure of scientific thought and the forces of social regeneration, which are remoulding the outlook and temper of thousands of our countrymen. Once the leaven of modern social idealism has begun to work there is no power in an outworn orthodoxy to resist the transformation. Such is the testimony of the times with regard to the religious, social, economic and political aspects of society.

One peculiar difficulty in India is that there is no one political or religious unit which can decree the abolition of a universal social wrong by an imperial enactment, under the inspiration of a few enlightened minds, as was done for example in Japan a generation ago. Let me remind you of the nature of the Japanese Reformation 1868-71. It was not only political, restoring to the rightful sovereign his ancient prerogatives which he has chosen to exercise under the restrictions of a modernised constitution; it was also economic and social. For the whole fabric of social restrictions and hereditary occupations was completely changed in the course of a few years. First the lords of the land, the Daimios, voluntarily surrendered their feudatory rights to the Crown, and accepted in lieu thereof peerages carrying no political power beyond that of members of the Upper House in the Diet. The Samurai, or fighting men, were constrained to give up their hereditary pensions and caste privileges and to seek for livelihood as farmers, artisans, shopkeepers, or professional men; and to-day the sons of

the Samurai, once classed at the top of the social hierarchy, are to be found in every walk of life. Following close on the heels of the abolition of feudalism came that of caste by the imperial edict of July 1871. There is a striking analogy between the old Japanese concept *Hin-in* (not human) and our *Atiśūdra* (born low). Both arose probably from the superimposition of a higher culture upon an inferior aboriginal stock, combined with infiltration of traitors; criminals and outcasted families. Both gave rise to the notion of untouchability and of a pariah class, once not counted in the census, nor permitted to live in the village. In both countries the fear of defilement on the part of the "twice born" overcame every sense of pity or even humanity.

This parallelism well illustrates how cognate were the religious ideas entertained in Japan, China and India, and how often they flowed in the same channels. It may not be out of place here to quote an exact translation of the pertinent Japanese Edict of 1871:

The designations of *Eta* and *Hin-in* are abolished. Those born under them are to be added to the general registers of the population, and their social position and methods of gaining a livelihood are to be identical with those of the rest of the people.

(Sd.) Council of State.

Thus by a stroke of the pen, the boy emperor being guided by the clear heads of Ito, Okubo and other leaders, the pariahs of Japan were emancipated, enrolled in the population on terms of legal equality, transformed from squatters into landlords, admitted to the new citizen army, and guaranteed access to all the avenues of promotion formerly closed to them. The Edict of 1871 was for Japan what the Emancipation Proclamation of Lincoln was for America; and the Ukase of Czar Alexander in 1861 liberat-

ing the serfs was for Russia. It testified that civilisation consisted in progress from status to contract. It removed all legal restraints to the fullest individual freedom, and confirmed in social institutions that conception of the worth of all humanity upon which modern civilisation bases itself. This does not mean that social privilege has not survived in Japan; it does survive in the three classes—nobles, gentry and commons. But these are classes, not castes, and the humblest citizen can and does rise through these fluid social strata to the highest positions in the business, professional and public services, contingent upon his personal abilities alone. The social system is as flexible as that of England and America. Is there any reasonable doubt that this social policy is in a large measure responsible for that abounding energy and zeal which enabled Japan, in two generations, to rise from obscurity to so large a measure of economic and political importance in the family of nations?

Now it is not possible in India for a handful of far-seeing *literati* to frame and promulgate an Imperial Edict removing the disabilities of the untouchables and abolishing the concept *Atiśūdra* once for all. We can only appeal to the slow processes of education and public enlightenment. The idea of untouchability pervades the various grades of the Hindu community, and its ludicrous ramifications through the daily routine of life cannot be correctly understood by anyone who is not a Hindu. Brahmins would not touch Muslims or Christians, whom they regard as aliens. A Brahmin after a bath would not touch any other Brahmin who had not bathed, and even among Brahmins of the same caste they would not touch each other at their meals. These gradations in the social hierarchy of the Hindus caused no resentment in olden times, as they were believed to be of

divine ordainment. The old Hindu Law recognised certain unions which were neither approved nor condemned but tolerated according to the exigencies of the times. As time passed by and reason assumed sway over faith, practice over theory, as the castes came to be recognised as man-made and conventional, there was probably a revolt against the hierarchy, so that each lower caste also became as it were a self-centred and self-sufficient republic. Thus the taint of untouchability began to cause bad blood and sore feeling as an undeserved mark of degradation. Against this state of affairs, all of us can bring such influence as we possess towards extending the same educational and other opportunities that exist for the higher classes to the low-caste people. All of us can agitate the fetid pool of orthodoxy by preaching liberal doctrines within our respective circles.

I have on several previous occasions argued the case for abolition of hide-bound social restrictions, and I shall not condemn my hearers to-day to an elaborate argument. Permit me, however, to review very briefly the more pertinent considerations that seem to bear on our subject. Let us consider first the negative aspects of the subject.

There is, I believe, no ground for the current notion that the rigid caste system with its concomitant outcastes was a part of Hinduism in the old Vedic times. I am told by competent scholars that there is little, if anything, of the kind in the *Vedas* and nothing to prove fixity of status in the *Purāṇas*. And there is abundant expert opinion that the Laws of Manu, especially those verses dealing with the *Ātiśūdras*, contain many interpolations and spurious passages not found in the utterances of the ancient teachers.

Neither can it be said that the principle of rigidity of classes at all conforms to reason, nor that caste subsists by

birth and not by acts of occupation. In ancient times men could believe—even so great a mind as Aristotle brought himself to declare—that permanent servitude was an institution of nature. Until recent times even orthodox Christians have gone further and pronounced it a Law of God. No modern philosopher or scientist would support such a contention, or such a supplanting of contractual freedom by iron-riveted status. The science of heredity as worked out by Mendel, Galton, Bateson, Kidd and others offers no ground whatsoever for the notion that whole races or classes of society are permanently degraded *en bloc*. The sociologists find the causes of group degradation to lie in the physical and social environment, rather than in inherent and hereditary disabilities. Further, there is no scientific justification for the doctrine of *aura*, according to which the mere proximity of an untouchable is supposed to impart pollution.

It is easy to point to empirical proof here in India of the fact that the now so-called Antyaj people or Panchamas, as they are termed in Madras, are not uniformly feeble in spirit or mentality. It is a commonplace that the depressed classes in every part of India have produced saints of nationwide reputation respected even by Brahmins; for example, Nanada in South India, Ravidas in Oudh, Chokamela in Maharashtra, Haridas Thakur in Bengal. There are current examples too numerous to mention of outcaste boys who have passed the highest tests of the universities both in India and abroad. I have heard of a striking case of an outcaste family in Gujarat which, brought within the reach of education, produced a youth who was a successful member of the Indian Education Service, and wrote many textbooks for the Indian High Schools. The written testimony

of many visitors to the Antyaj Boarding Schools at Baroda goes to show that three or four years of refined surroundings and education so transform the boys and girls in appearance that they are not to be distinguished from children of higher caste. It is indubitable that widespread education among *Atiśūdras*, coupled with freedom of access to the trades and professions, would raise the standard of economic efficiency of the whole and enable a portion of them to achieve outstanding positions. However, the point is so clear that it is useless to labour it further.

That this idea of untouchability is only a later refinement, born of ignorance and conceit and nurtured by self-complacency, which the luxury and ease of a settled life of peace and order rendered possible, is well illustrated by the manner in which it was allowed to be smoothed over and ignored on the battle-field. The story of the Shilledar Shidnak, who was a Mahar, whose tents were pitched amongst those of the Brahmin and Maratha officers, and who rubbed shoulders with them on the plains of Kharda, proves the adage that necessity knows no law. Religious scruples of untouchability were cast to the winds when the people were hemmed in under enemy pressure. You remember Hiroji Patankar's words at the time: "We are not met here to dine, but to fight; therefore there is no objection to the Mahars being in the middle. This is a line of warriors holding swords; there is no question of caste here. He is a true warrior who holds a strong sword". Shidnak greatly distinguished himself in the battle of Kharda, again illustrating the principle that if the depressed people are given an opportunity they are capable of rising to the occasion. Opportunity often makes the man.

There are considerations also of a more positive character,

which I will touch upon but briefly. The first is the utter inhumanity of the institution. The spirit of civilised peoples rose so strongly against slavery during the nineteenth century that it was practically abolished throughout the world. And yet the state of untouchability, which in some of its aspects is worse than slavery, is permitted to survive without effective protest on the part of a majority of our people. Wherever slavery has existed there has been a certain amount of contact between master and slave. In Greece and Rome we know that trade was despised and industrial and commercial enterprises were given over to helots. The Romans used their slaves not only as personal servants but as agents, managers, bailiffs, book-keepers, etc., so that the slaves had opportunity of rising to relatively high social functions. But the Indian caste peoples have doomed the untouchables to a condition of servility and humiliation which is even more subtly cruel than the physical tortures practised by the slave-hunters in Africa, and the poignancy of which will increase with education.

Their dwellings shall be outside the village, and their wealth shall be dogs and donkeys. Their dress shall be the garments of the dead, they shall eat their food from broken dishes. Their transactions shall be among themselves and their marriages with their equals. At night they shall not walk about in villages or towns.

Such are some of the rules prescribed in the Laws of Manu. When the law of the land sanctions so harsh an ostracism, and that in perpetuity, we are not surprised to find in practice that outcastes have been bought and sold as chattels, and universally they are treated with less consideration than cattle. When I was touring in Southern India I was shocked. The outcastes are not even allowed to use the common streets or come near the houses for begging.

It is said that they have to bawl out at a distance lest their shadow fall upon a Brahmin, and that they are made to carry earthen bowls suspended from their necks as spittoons lest their impurities should defile the road to be trodden by Brahmins. If these (so-called) outcastes curse and execrate the "Twice-born", the latter, it is said, take it ironically as a benediction! Such is the depth of ignorance and such the perversity of human reason under the theocracies of Southern India.

The next consideration relates to the social, political and economic effects of servitude on the body politic. Cairnes has shown (in his *Slave Power*) that servile labour is uneconomical in comparison with the labour of freemen. One of the wisest of the historians, Mr Cunningham, delivers the judgment that the downfall of the ancient civilisation of Egypt, and later of Greece and Rome in turn, was in considerable measure due to the fact that the economically productive functions were in all of those States imposed upon large masses of men in various degrees of bondage, so that the free spirit of the masses was crushed; and in their dejection they had no genuine interest in the perpetuation of the existing order. A close-knit self-sacrificing national spirit can only be fostered in a community of free men. The Great War in Europe is an object lesson to us on the importance of individual freedom in the maintenance of a national morale, and on the dangers of disintegration that beset a State which has failed in the past to foster a rational measure of individual liberty and initiative, and to bind the average plain citizen to itself in passionate patriotism. As Napoleon's empire fell in ruins because the mass of Frenchmen had lost heart in his grandiose projects, so it would seem that the people of India in the last six centuries have

failed to maintain national unity partly at least because of the subjection and disaffection of large masses of the people. The obvious teaching of modern history is that the moral standards of any race are dangerously compromised by servitude, and not the least of the proofs of this is the failure up till now to repress lynching in the southern of the United States.

Disaffection towards *Varṇāśrama Dharma* on the part of the depressed classes has been referred to, and there is another positive danger involved in that situation. I am informed that in some parts of India whole villages are going over to Christianity *en masse*. My warning is not against Christianity, nor Islamism, for we have many things to learn from those religions, as both the Christians and Muslims have set us a healthy object lesson in their theory of brotherhood. The missionaries have done great service in their care of the depressed and in teaching the value of manual labour, in which most of these people are engaged. My warning is rather against our Hindu self-satisfaction and *laissez-faire* in the face of social theories and institutions which degrade a sixth of the population and render alien faiths and practices agreeable to them. Buddhism, Islam, and Christianity have been responsible, we must admit, for the uplifting of millions of the depressed, and our wisest course is not to lament the fact, but to set in motion those ideas and practical reforms within our own society which will make the ministrations of a foreign religion superfluous. Otherwise there is danger to-day of widespread disaffection, just as in a former age Buddhism led the revolt against the excessive forms, ceremonies and sacrifices of Brahminism.

It is a standing reproach against us that wherever the

word "Brahmin" has been carried, the concomitant word "Pariah" has likewise been found. Nothing else has so alienated the sympathies of the world from Hinduism, so attractive to many on its esoteric side, as our own treatment of the depressed classes. We can hardly expect the voters of England, for example, to take the hearty interest in our aspirations which would otherwise be ours if our own house were in order. The same principles which impel us to ask for political justice for ourselves should actuate us to show social justice to those supposed to be untouchable amongst us. Those who seek equity must practise equity.

The ideal of social justice in our society is susceptible of much painstaking analysis and elucidation; but I have perhaps already wearied you with this disquisition, and will leave the subject with the simple reminder that the system which divides us into iron-clad castes is a tissue of injustice, separating men, equal by nature, into innumerable divisions based only on the accident of birth. The eternal struggle between caste and caste has been, is and will be a source of constant ill-feeling. There is disunion and disaffection where unity and patriotism are so eminently needed to enable us to take rank as a nation. While the whole world is engaged in a mighty conflict over fundamental issues, we falter and waste breath over petty differences. We need a Wilberforce for the emancipation of these slaves of Hindu society. There are other concepts which likewise have a bearing on the subject in hand, namely, *transmigration* and *karma*. But an analysis of these ideas would take us into the field of metaphysics, into which I shall refrain from leading you to-day. I am perfectly certain, however, that a reasonable view of cause and effect can be maintained as a doctrine without in the least implying

he subjection of whole classes; and that the principle of transmigration, even if it bear the test of scientific analysis, cannot bolster up a social system so cruel and unjust from every other point of view. The highest knowledge is knowledge of the self, and it is this knowledge that reveals to us the essential unity of the Supreme Being manifesting Himself in various embodiments which it is only an illusion to regard as inherently differing in kind. It is unwise to over-emphasise differences. Nowhere is there any authority for the view that *varna* is by birth and that, whereas personal merit counts for nothing, the accident of birth is everything. I exhort you to seek inspiration from the noble teaching of the *Bhagavad Gītā*: "To me all creation is equal; there is no like or dislike".

But you are no doubt wearied of argument, and I hasten now, in conclusion, to tell you that I have been endeavouring in my own humble way to ameliorate the lot of these Cinderellas of our society in Baroda. I have had to encounter a host of difficulties. I called for Hindu teachers for the Antyaj schools, with promises of attractive pay, but up till now none has turned up, only Muslims and Arya Samajists have come forward! The success of my efforts largely depends upon the whole-hearted support and co-operation of my people. I do not believe the Hindu mind is perverse or incorrigible. We have to appeal to their sense of reason and of justice, and I have every hope that the community will soon perceive the equity of enfranchising these depressed classes. What is it that I expect of my countrymen? Not that they will go in for intermarriage or inter-dining against their convictions, but that they will at least remove the taint of untouchability. As one goes towards the south one finds that ceremonialism and inter-

caste prejudices tend to increase, so that the problem of untouchability is more acute in South India; and I believe you will find that the Mysore and Travancore Governments are also undertaking some measures for the relief of the *Panchamas*. We should not delude ourselves into thinking that the abolition of untouchability will bring the millennium, but it will at least partially restore their natural rights to a class of people who have hitherto been deprived of them. We may not in the past have done all that we might have done, but I hope that this appeal will not have been in vain, and that in our conduct as well as in our speech we shall in future show forth our convictions on this subject.

XCII

The granddaughter of the Maharaja, Indumati Devi, was married to the Heir Apparent of Kolhapur on the 1st of April 1918, and on the 2nd of April at a Banquet in celebration of the occasion, rising to propose the Toast to the health of His Majesty the King-Emperor, His Highness said:

YOUR HIGHNESS, LADIES AND GENTLEMEN,—It is now my proud privilege to ask you to join me in honouring the Toast of His Majesty the King-Emperor.

In France the armies of His Majesty are now engaged, side by side with those of his valiant allies, in what is, we feel, the final struggle. Confident in supreme justice, we must be, we are, entirely confident of ultimate victory; but this is, none the less, a period of tense anxiety.

So it is that I feel that to-night we should honour this Toast with but few words; with prayers in our hearts that the God of Battles may speedily crown the arms of His Majesty and his allies with that finality of victory which alone can ensure lasting peace.

The princes and peoples of India are at one with the whole empire in sincerity of prayer for His Majesty's long life, health, and prosperity.

Your Highness, Ladies and Gentlemen—His Majesty the King-Emperor.

XCII *a*

When the guests had resumed their seats, His Highness again rose and continued:

YOUR HIGHNESS, LADIES AND GENTLEMEN,—I have now the pleasure to ask you to drink to the health of my honoured friend, and distinguished guest, His Highness Shahu Chhatrapati, Maharaja of Kolhapur.

The rulers of Kolhapur, descended as they are from Shivaji the Great, of illustrious memory to all Marathas, hold a place of high distinction amongst us; and His Highness the Chhatrapati has, one is delighted to know, proved himself entirely worthy of that high place to which Providence called him when he ascended the throne of his ancestors.

By what signs shall we know that a ruler has deserved well of his people and of his country? Surely by his efforts for the improvement of the people committed to his care and guidance, by his deeds. Assuredly the Chhatrapati has given of his best for his people. To refer to but one side of his activities, most important as that is—for the education, and consequent elevation of his subjects, he has provided schools, and is contemplating the introduction of a system of free and compulsory education; while, for the Antyajias whose condition presents a fundamentally urgent problem for the solution of which no effort should be neglected, he is opening hostels and importing teachers.

In these, as in very many other directions, His Highness has shown a statesman-like attitude, full of promise, and deserving of the highest praise.

Yesterday my House entered into an alliance by marriage with that of His Highness. The marriage of my dear granddaughter Indumati to the Yuvaraja has long been under consideration. That it is now an accomplished fact is a matter of great happiness to me; and I may venture here to express the fervent hope that to both of these young people the years to come may be full of increasing happiness, and that the union may be a blessing, not only to themselves, but also to the State over which His Highness Shahu Chhatrapati rules.

This is the second occasion on which marriage has connected our States, the first being that of my cousin Shrimati Kasi Bai, daughter of Maharaja Ganapatrao, to Shivaji Chhatrapati the second.

May the friendship between the Houses of Baroda and Kolhapur be everlasting.

Your Highness, Ladies and Gentlemen—His Highness Shahu Chhatrapati Maharaja of Kolhapur, his long life, health and prosperity.

XCIII

On the 29th of April 1918 a War Conference was held at Delhi at which His Highness made the following Speech, giving expression to that loyalty to the Empire and to the Allied Cause which throughout the War had been so conspicuous in his actions and in his material support.

YOUR EXCELLENCY,—We have all heard with profound respect the gracious message of His Majesty the King-Emperor, and I have now to request you to convey, on behalf of all my brother princes and the people of India,

an assurance of our unswerving loyalty and abiding attachment to His Majesty's person and throne, in this hour of the empire's need.

His Majesty's stirring message has not fallen on deaf ears; his clarion call will evoke a sense of duty in all hearts throughout this land. His Majesty has generously appealed to our sense of patriotic unity and I am confident that the results of this conference will demonstrate that trust will beget trust; that India, feeling the identity of her interests with the rest of the empire, will leave no stone unturned to play her rôle in a manner befitting her proud position as a partner in the greatest empire history has ever chronicled.

With intimate mutual knowledge, common aims and objects, and a concentration of identical purpose, our resources, which we have all placed at the disposal of His Majesty the King-Emperor, will assuredly be strengthened a thousandfold, and we can look forward to the ultimate end of this great war, with cheerful confidence and supreme faith in the final victory of right over might.

I have now great pleasure in moving the first resolution entrusted to me:

That this Conference authorises and requests His Excellency the Viceroy to convey to His Majesty the King-Emperor an expression of India's dutiful and loyal response to his gracious message and an assurance of her determination to continue to do her duty to her utmost capacity in the great crisis through which the empire is passing.

XCIV

On the cessation of hostilities and the announcement of peace His Highness in the spirit of profound thankfulness gave generously for the celebration of victory by all classes of his people. At a Banquet which formed part of the victory festivities on the 29th of

November 1918 the Maharaja proposed the Toast to the health of the King-Emperor in the following impressive utterance:

MR RUSSELL,* LADIES AND GENTLEMEN,—It is now my privilege to ask you to join me in honouring the Toast of His Majesty the King-Emperor. Over four years ago, after years of stealthy intrigue and determined preparation, the enemies of His Majesty, in boastful arrogance of spirit, with conviction of a speedy triumph, forced war upon him who, with his peoples and Governments throughout the world, sought only a lasting peace amongst the nations. Now in the fulness of time God has given his arms a completeness of victory which we are met to-night to celebrate; for through that victory the whole world has escaped from a danger the extent of which it must be left to the historian of the future to measure. We are too close to it adequately to do it for ourselves. His Majesty the King-Emperor, in his message to the princes and peoples of India, has been graciously pleased to refer to the fact that in the fight against tyranny and wrong, now so gloriously terminated, the ancient historic peoples of India, who had learned to trust England's flag, hastened to discharge their debt of loyalty to the crown.

I request you, Mr Russell, as Resident at my Court, to convey to His Majesty my most sincere and respectful congratulations together with those of my State and my House on the signal victory achieved by his forces, fighting side by side with those of his great allies, over the common enemy. We have shared with the peoples of the empire the anxieties of many a dark hour during the past four years; we are glad that to-night it is vouchsafed to us to share in

* Sir Charles Lennox Russell, British Resident at Baroda, March 1918–April 1919.

the celebration of our common victory over a common foe. I pray that this unity of spirit, thus strongly set in firm foundations, may ever endure to the perpetual benefit of the peoples and Governments of this mighty empire. The old landmarks have been largely swept away in the turmoil and confusion that have overtaken our enemies; we enter now on a period of rebuilding and reconstruction during which problems of the greatest difficulty will without doubt confront all the statesmen of the world.

In our rejoicing in the hour of victory surely we should above all entreat Providence that special gifts of wisdom may be bestowed on the officers and advisers of His Majesty and of all Governments, in order that the fruits of victory may be gathered and enjoyed to the full. The princes and peoples of India have been consistent in their loyalty and devotion to the person and throne of His Majesty in the years that are gone; they will ever remain so in future. Gladly will we share in whatever Providence may have in store for the mighty empire of which His Majesty is the Sovereign, of which we in India are proud to declare that we are a part. Mighty and wonderful have been the achievements of the past; even more glorious, I am persuaded, will be those of the peaceful future.

Ladies and Gentlemen, I pray you to join me in drinking to the long life, health and prosperity of His Majesty the King-Emperor and of his House. God save the King-Emperor.

XCV

At a Banquet on New Year's Day 1919 the Maharaja proposed the Toast to the health of His Majesty the King-Emperor.

MR RUSSELL, LADIES AND GENTLEMEN,—On this New Year's night it gives me peculiar pleasure to meet you, and to have

the opportunity of wishing you all happiness in 1919. I wish for you all the good fortune that you could possibly wish for yourselves.

There is no need, on this New Year's night, that I should use lengthy phrases in recommending to you the Toast of His Majesty the King-Emperor.

From the depths of our hearts, in profound sincerity, each one of us wishes for His Majesty and for his House, a New Year of all possible happiness and prosperity.

Ladies and Gentlemen—His Majesty the King-Emperor.

XCVI

His Highness made the following short Speech at the Opening Ceremony of the Nandod Hospital on the 20th of February 1919.

YOUR HIGHNESS AND GENTLEMEN,—The history of medicine reaches back to the remotest antiquity where it loses itself in myth and fable. The foundation of the medical art in India was coincident with the establishment of its earliest civilisation and the spread of its earliest religion.

At first the sick were tended in the precincts of the temple. The most ancient Hindu traditions attribute the gift of medical knowledge to direct divine inspiration. The *Rig-Veda* says: "O King Varuna, a hundred and a thousand medicinal drugs are thine".

The next stage of social development brought the building of hospitals within the scope of practical politics. In testimony of this we have the famous edict of Asoka which says: "Everywhere the heaven-beloved Raja Piya-dasis double system of medical aid is established; both medical aid for men and animals together with medicaments of all sorts which are suitable for both".

After those great days of Buddhist civilisation, Gentlemen, we dropped behind the other nations of the world until a few decades ago when again the flame of charity and public benevolence, which was only dormant and not dead, revived within us. I see before us a future bright with hopes of social, moral and intellectual progress.

The good ruler, Gentlemen, looks with equal care to the physical welfare of his people as to the mental. You are fortunate in that you had a good ruler in the past, who started the noble idea of building a modern hospital for your benefit, and more fortunate still in having in your beloved Maharaja a young and progressive ruler who spares neither pains nor money in his endeavours to help his people and to live up to the ideal of the great Asoka which all Indians should ever have before them.

Gentlemen, I feel it an honour to open this hospital which will be a permanent token of the love that your ruler bears you all.

XCVII

His Excellency Lord Chelmsford paid a visit to Baroda for a few days in March 1919, and on the 24th a Banquet was given in his honour in the Durbar Hall of the Laxmi Vilas Palace. Proposing the Toast to the health of His Majesty the King-Emperor, His Highness said:

YOUR EXCELLENCY, LADIES AND GENTLEMEN,—It is now my proud privilege to ask you to join me in honouring the Toast of His Majesty the King-Emperor.

The princes and peoples of India have, in the past years of war, shown to the world in no uncertain manner that their loyalty to the person and throne of His Majesty stands fast in storm and stress, and is built on the surest of foundations.

As it has been, so will it be, whatever may betide. Unitedly, with a sincerity which mere words cannot express, we pray that His Majesty may have long life and completeness of happiness, secure in the possession of the love of his peoples throughout the world, surely guarded by devoted fleets and armies, and, with his unceasing labours for the good of his empire, rewarded by its constant and increasing prosperity.

Your Excellency, Ladies and Gentlemen—His Majesty the King-Emperor.

XCVII *a*

Afterwards His Highness rose to propose the second Toast of the evening, to the health of his eminent guest.

LADIES AND GENTLEMEN,—I rise now to perform the most pleasant duty of proposing the health of my illustrious guest, His Excellency the Viceroy.

It is a very real pleasure to me that His Excellency has been able to find time—I am sure we all wish that it had been longer—to visit me here in my capital, and, Your Excellency, I beg you to be sure that in saying this, I am using the language, not of mere formal courtesy, but of true sincerity.

I have a lively memory of many pleasant hours spent in Your Excellency's hospitable home, and I rejoice in having this opportunity of receiving you as my honoured guest.

Her Highness and I feel a sense of genuine regret that Her Excellency is not with us to-day, but the fact that she is enjoying a well-earned rest and change, after so many trying years of work, reconciles us to her absence. We hope that Her Excellency will return greatly benefited by the change,

and that we may have an opportunity of welcoming her here in the future.

Now that the war, in which the indissoluble nature of the ties which link the States of India to the British Empire has been so strikingly manifested, has ended in such signal success, we are confronted by political and social problems, the unravelment of which will present many difficulties, and will call for the exercise of the highest statesmanship. It is indeed fortunate that, at this juncture, India should have at the helm one who has made a life-long study of such questions, and, in particular, of the great problem of education—than which there is none nearer to my heart, and none—if I am permitted to express the opinion—more important to the present and future welfare of India. By education, I mean the adequate training of the masses as well as of the classes. I mean not merely the flooding of the land with schoolmasters, but rather the evolution of a system of instruction which will bring out the vast good which is in the people, and shall strengthen them bodily, mentally and spiritually. Other important problems before us are the expansion of industrial effort and the establishment of a suitable and widespread system of local self-government. These too are subjects of which Your Excellency has made a special study, and I look with confidence to a future when Your Excellency's wisdom, experience, patience and foresight will pilot the Indian ship of State safely through all difficulties to the calm waters of social, political and material progress.

I must not detain you longer. I trust that you, Your Excellency, will always have kindly feelings towards Baroda; and I assure you that I, on my part, my House and my State, will ever do all that is in our power to main-

tain the friendly relations which have existed between Your Excellency's Government and ourselves from immemorial times.

Ladies and Gentlemen, I ask you to drink to the long life, health and prosperity of His Excellency the Viceroy.

XCVIII

On the 24th of March His Excellency Lord Chelmsford laid the Foundation Stone of the State Railway Workshops, His Highness on the occasion formally requesting him to do so in the following terms:

YOUR EXCELLENCY, LADIES AND GENTLEMEN,—The report just read by my Dewan gives the history of railway enterprise in the State. In view of the sympathetic and liberal attitude of the Government of India towards the railway enterprise in Indian States, I hope that in future there will be yet further extension of railway lines connecting isolated parts of my State. The working agency has been pressing my State to provide a workshop to facilitate the repairs of the rolling-stock used on the State lines. Having decided upon the erection of workshops to meet this long-felt need, I have availed myself of this opportunity of your Excellency's presence among us to-day to request Your Excellency to lay the foundation stone of an institution which I trust may prove of great benefit to the State and may add to its industrial and economic prosperity.

His Royal Highness the Prince of Wales graciously accepted the Maharaja's invitation to visit him in his capital city on the occasion of His Royal Highness' tour in India. At a Banquet held on the 23rd of November 1921 in honour of his royal guest, His Highness proposed the Toast of His Majesty the King-Emperor, and afterwards that of His Royal Highness.

YOUR ROYAL HIGHNESS, LADIES AND GENTLEMEN,—It is now my very pleasant duty to ask you to join me in honouring the Toast of His Majesty the King-Emperor.

In India, loyalty to the sovereign is at once a zealously guarded tradition and a religious precept, and among the princes of India and the people of their States, loyalty to the person and throne of His Majesty is a deep-rooted instinct. My State has been a faithful ally of the crown since the days when my ancestor ratified his first engagement with the British representatives. Whatever developments may now arise from the Indian Reforms inaugurated by His Royal Highness the Duke of Connaught last year, no change can ever come in the feelings with which we regard the crown and the British connection. We remember with gratitude King George's heartening message of hope to all who live in this great continent.

Rejoicing that it has fallen to our lot to share the fortunes of the mighty empire over which His Majesty rules, and glorying in the triumph with which it has pleased the God of Battles to crown His Majesty's arms, we pray with fervour that long life, health and prosperity may be vouchsafed to His Majesty.

Your Royal Highness, Ladies and Gentlemen—His Majesty the King-Emperor.

LADIES AND GENTLEMEN,—I rise now to invite you to join me in drinking the health of my honoured guest, whose presence here to-night fills us all with such immense pleasure, His Royal Highness the Prince of Wales. Forty-five years ago, His Royal Highness' august grandfather, King Edward of happy memory, did me the honour of visiting me here in Baroda when he came to India as Prince of Wales. It is but natural, therefore, that the fact that I am the first of the princes of India to have the privilege of entertaining His Royal Highness in this his first visit to the empire of India is to me personally a matter of intense pride and gratification.

His Royal Highness, in all his many-sided activities both in peace and in war, has shown that he is the happy possessor of gifts which are as priceless as they are royal. The great self-governing dominions have acclaimed him as an ambassador of the Empire; those who fought with him in the great war have hailed him as a true comrade; the sick, the suffering and the poor know well with what sympathy and loving-kindness he has striven on their behalf. His Majesty the King-Emperor, in a memorable speech delivered in London on his return from his visit to India as Prince of Wales, emphasised the enormous value of sympathy and insight to the ruler. We in India rejoice in the knowledge that, whatever may be the problems of the future which His Royal Highness may be called upon to deal with, he has proved that he possesses the wisdom, human sympathy and insight so necessary to their adequate solution.

The alliance of my State with the crown is now a hundred years old, and I am proud to acknowledge the courtesy and

fairness with which, through that long period, the British Government has treated Baroda. Naturally there have been occasional differences as to the interpretation of our various engagements, but these differences have mostly been removed by patient and friendly discussion. There are still some important matters outstanding, but if the communications of the Government of India which we have received in the last year or two and for which we are grateful, are an indication of what we may expect in the future, I have no doubt that our point of view will be most sympathetically considered.

We are proud indeed that Your Royal Highness was able to accept my invitation to visit me here in my capital. The fortunes of my State and my House have from the beginning been so closely linked with the British Empire, that I need scarcely assure Your Royal Highness of the sincerity of the pleasure with which I regard your presence here this evening. I trust that Your Royal Highness will experience, both here and throughout your tour, an ever-increasing happiness, and that peace and prosperity may ever crown your days.

Ladies and Gentlemen, I pray you to join in drinking the long life, health and prosperity of His Royal Highness the Prince of Wales.

XCIX *b*

In response to the Toast which His Royal Highness proposed to the health of the Maharaja, His Highness replied:

YOUR ROYAL HIGHNESS, LADIES AND GENTLEMEN,—I have to thank you, Your Royal Highness, for the extremely gracious terms in which you have proposed my health, and you,

Ladies and Gentlemen, for the cordiality with which you have responded. I thank you all very much.

C

In the year 1923 the Maharaja suffered a severe loss in the sudden death of his second son, Prince Jayasinh Rao, who was travelling in Europe at the time. To His Highness' grief on this occasion there was added much further anxiety and trouble through a widespread rumour that the deceased was His Highness himself. Relieved and overjoyed to learn that this was not the truth, his subjects looked forward to His Highness' return to Baroda, anxious to assure him of their sympathy in his sorrow and their joy in his own safety. A number of Addresses were presented to His Highness in personal esteem and in appreciation of the great benefits which his benevolent and progressive rule had conferred upon his people. On the 26th of November 1923 His Highness was pleased to receive representatives of different associations and communities, and he replied to their Addresses in terms characteristic alike of his deep feeling and of the breadth of his ideals untainted by any petty selfishness.

GENTLEMEN,—While thanking you for the Addresses which you have presented on my arrival from Europe, I would like to express the thoughts they have aroused in me. The warm receptions accorded to me in Bombay and here by my subjects have touched me deeply, and in expressing my deep sense of heartfelt gratitude, I should say that they exceeded my expectations. I have no words to thank you adequately. I would only say that they have been exceptionally kind and warm.

It is not possible to answer in detail or even generally the different issues raised in the various Addresses; but I shall endeavour to touch upon some of the points briefly. As to the domestic occurrence, I can say little. I can only say

that the very kind and sympathetic participation of my beloved subjects has helped to lessen my grief. I thank you heartily for your sympathy. As to myself, you referred to the false rumours which the newspapers reported. This was not the first time that such false rumours have been circulated in connection with me. At the time of the Delhi Durbar such rumours were spread, but we hope they were not intentional and by no means vindictive.

You have referred to my past achievements. I would only say that they have been merely indications of the paths along which progress in any community ought to proceed, and on which intelligent and cultured leaders should advance with steady efforts. This is not the first time that I address you. I know your wishes and your aspirations. I have already sympathetically tried to engender noble ideals in all your laudable activities. In my actions I have always liberally tried to help you forward. It is the sole endeavour of my life to see that my subjects advance on the right lines, and I shall always try to see that your reasonable aspirations are satisfied.

We have to move forward with the times, and our progress will be slow if we have not cultivated the virtue of fearlessness and the courage of our convictions. You should always remember that progress does not mean mere imitation. It should be solid and substantial advance. You should not be led away by mere appearances. You have to study your own environment, and place before yourselves an ideal as to what you have to achieve. You must patiently and intelligently decide upon your direction of progress and proceed steadily. Institutions of other countries, if transplanted to our own, may be unsuitable and out of place; we have to study the social conditions of our community

very carefully and determine the methods by which we should move forward. The social conditions of our community are different from those prevailing in Europe. We are divided into various castes and sub-castes and scattered over a vast country. These differentiations of caste, creeds and communities make the problem of the uplift of our society very complicated. To achieve real advance we have to proceed very cautiously. Our ideals may be noble, yet if we approach them by faulty methods, we shall achieve nothing.

In political as in social matters, progress means heavy responsibilities for the Government as well as for the governed. By the gradual development of schemes and laws for the welfare of my subjects I have always tried to cultivate in them the virtues of self-reliance, independence and the courage of their convictions. The success of our endeavours will mainly depend on the hearty co-operation and good judgment of my subjects and my officers. The prosperity of a community or a State depends on the complete concordance of the ruler, the officials and the subjects. Every citizen and right-minded person should bear this in mind. It is the duty of citizens to bring the true state of affairs before the ruler, and request him to make reforms and changes in government; but it is always necessary to bear in mind that the changes sought shall be reasonable and practicable.

For the amelioration of my subjects I have proceeded liberally and steadily in social as well as political matters, and it is for my subjects to give a fitting response to my efforts. Much can be done by people to do away with the distinction of high and low, to do away with party factions and with the partisan spirit. In India large communities

(as many as seven crores) of human beings rank low in the social scale and are regarded as untouchable. Our progress is no progress at all, if we refuse to extend the feeling of equality and brotherhood on some lines to the Antyajias and backward communities. We have to bring into play our courage of conviction, our sense of justice and feeling of brotherhood, and in our private life break these shackles of superstition and form. Men like Gandhi and his followers have done and said much in this connection. If the people have failed to follow Gandhi's wise counsels in this direction, they have only themselves to blame. It is for them to act up to these teachings and boldly bring about a feeling of equality and brotherhood in the community and solve one of its severest problems. As to the evil of drink, I quite agree with your views; but as practical people we must think of the difficulties and financial loss to the community in the first place by its prohibition, and so we must proceed slowly but surely.

The uplift of the Hindu, I should say Indian, community is a pressing problem of the present day. I sympathise with the ideals of the movement, and I am glad to find that sincere efforts are being made in this direction; but I feel that the problem of nationalisation can never be solved till these artificial distinctions and these vested interests are done away with. I have great admiration for the institutions of the Hindus; but we should study them properly and modify them in the light of present-day conditions.

You have referred to my trips to Europe; but this great war has revolutionised the social and political conditions in Europe and brought about an upheaval there. To appreciate these conditions, one must study them on the spot. If we do not march with the times, we shall lag behind fifty or

sixty years: other countries are moving fast and we cannot afford to stand still. But I would again say that mere imitation will not avail. We must study our own conditions and find out practical and sensible solutions to cope with them.

Newspapers play an important part in modern life; their power and their responsibilities are vast; but while they discharge useful services, they also work much mischief. By false information, personal attacks, malignant criticism and partisan warfares they demoralise the community. You have to be always careful to bear in mind that they represent not the views of the community as a whole or the public at large, but personal views of the individuals concerned. We should not be led away by them, but must always exercise our own understanding and judgment and form independently our own convictions. You must form your views thoroughly considering your own conditions, I mean conditions of your country and community. You must form your views boldly and fearlessly and act upon them.

I am getting old: I have reached the age of sixty. The tasks of my officers and my subjects are therefore hard and their responsibilities grave. You will find me perhaps more cautious; but I shall always try to give the benefit of my experience to the State and to see that the same liberal policy which has characterised my past will be continued. I shall endeavour to see that you get due encouragement and assistance from all departments of the State. My officers should always sympathetically help my subjects in their advance, but I should impress it on my subjects that their demands for progress should be legitimate and practicable. You are welcome to draw my attention to defects and

deficiencies, but you should always suggest practical corrections. You must always suggest a policy which is workable under the economic and other conditions prevailing in the State. You must appreciate the difficulties of the Government and suggest proper methods of progress. I have full faith in your sense of proportion, discrimination and practicability.

Gentlemen, I again thank you for your unbounded affection, your loyalty and your good wishes towards me and for the royal family's health and long life.

CI

On the 26th of December 1923 the Staff and Students of the Baroda College invited the Maharaja to the College and requested his gracious acceptance of an Address of welcome, conveying an expression of their loyalty and respect and an appreciation of His Highness' benevolent activities in the cause of education. Accepting the Address His Highness said:

MR CLARKE, STAFF AND STUDENTS OF THE BARODA COLLEGE,—
I am profoundly touched by the kindness which has prompted you, members of the staff of the Baroda College, and students past and present, to give me this Address of welcome. You all know well that throughout my reign education has been the object of my constant care and attention. As you have said in your Address, the laying of the foundation stone of the building in which we have met to-day was one of the first public acts of my life. During the forty-five years which have passed since that auspicious occasion my interest in the college has never wavered. I have watched the work done here, I have measured its results; and though it would be too much to expect a college only forty-five years old to have done much more

than emerge from infancy, I am glad to say, Gentlemen, that I am as profoundly satisfied with the progress achieved, as I am convinced that there is much more to be done in the future.

Those of you who have travelled abroad, and have visited those ancient seats of learning at Oxford, Cambridge, Paris, Berlin or Vienna, will agree with me that the first and most lasting impression received there is concerned with the centuries during which they have grown. In their quadrangles, lawns are growing which were first laid down 400 or 500 years ago; and the heavy rafters and beams of their ancient halls have witnessed the coming and the passing of many generations. From them one learns patience; one feels that achievement is not to be measured in terms of years. It is profoundly true that we must refuse to be satisfied with what we have achieved; it is equally true that in all our comings and goings, we must press steadily forward, hoping for ourselves and for posterity better things in the future.

It is perhaps natural that I should be led this evening to dream of the future, to be reminiscent of the past. Very near this spot in the coolness of an evening in January 1879, I took in my hand the tools of the mason and declared the foundation stone of the Baroda College to be well and truly laid. I was then but a boy of sixteen, full of the joy of life at its dawn, free from any cares other than those which naturally attack the schoolboy. Before me were the young students of that day; and I remember how deeply I sympathised with them and their aspirations, how sincerely I resolved that I would do what I could to help them. By my side was my Dewan and faithful friend, Sir Madhavrao, whose task it was to make smooth for my young feet the

paths along which it has pleased Providence that they should tread. He was a striking figure with his statesman-like face, his measured gait, his flowing Angarkhan, his Madrasi dhotar, with crimson Brahmin shoes, Moghalai turban, and in his ears and on his little finger diamond rings, a thorough courtier and a typical man of the world of his time. There too was my kind friend Mr Melvill, the Agent to the Governor-General, full of a kindly and generous desire to help, his whole soul set on but one ambition, the performance of his duty. Of Mr Melvill and Sir Madhavrao one could not but be struck by the combination of ripe years and matured experience: each had won fame, each was determined to add to his laurels. I remember well also Mr Tait, the square-shouldered Yorkshireman, fixed of purpose, thoroughly conscientious, who piloted this ship of learning out of dock into the high seas on which she now floats. Mr Tait, who died only last year, was the first Principal. Throughout his connection with the State, and even indeed after his retirement, Mr Tait was to me a valued friend. Supporting me also was my tutor, Mr Elliot of the Indian Civil Service, to whose watchful care and intelligent guidance I owe so much. Mr Elliot was always courteous and smiling, always had a friendly glint in his eye as he watched my performances and joined in my games. Both Mr Tait and Mr Elliot were then young active men on the threshold of their careers, determined to leave the impress of their resolute characters on the work entrusted to them.

These are but a few of those figures which in spirit look this evening upon us as we are gathered here nearly half a century later. The friends of my youth, the "old familiar faces", crowd close around me as I remember that evening

of long ago, in the spring-time of my life, and think that I am now sixty years old with so much of life behind me.

Gentlemen, in my mind's eye I have two pictures, the first, a dusty plain, with here and there signs of the presence of the builder. Lines of excavations marking the foundations upon which were to rest the walls of the Baroda College. There are dotted about heaps of dust, mortar, bricks, and the like. The second is that which greeted my eyes as I drove up to the college this evening. Ordered paths and drives, a mighty pile surmounted by a wonderful dome, in a word a building complete and finished. In between the inception of this building and this present occasion there stretch forty-five years of work, of effort, of I hope achievement. From your gates, as you have reminded me, over a thousand graduates have passed into the world bearing upon them the stamp here given, giving out to all a message which they have themselves received here. I remember Mr G. R. Nimbalkar, who afterwards presided over the Survey, Settlement, Alienation and Revenue Departments, and also Mr R. H. Gokhale, a student of the Baroda College who adorned the bench of the local High Court; Mr Dhirajlal Dahyabhai Nanavati of the Indian Civil Service; Mr Vinak Mehta also of the same service and brother to my friend and Dewan Sir Manubhai; Mr Kantawala of the Ceylon Civil Service; and his brother Mr Matubhai Kantawala, a pillar of strength to local self-government and mill-manager; these and a host of others have been numbered amongst the *alumni* of the Baroda College. And besides these "there be of them who have left no memorial; who are become as though they had never been born". In the colleges of Oxford and Cambridge it is their pious practice annually to hold a religious service in

commemoration of the founders and benefactors to whom gratitude is owed. The service opens with the words "Let us now praise famous men". I would advise you to consider the advisability of making it an annual custom thus to assemble in your hall, to praise those famous men who have been closely connected with you in your development: not forgetting those many others to whom fame was denied, who yet, within their spheres, did valiantly.

You will perhaps feel that on this occasion, when I am standing in this place to return thanks for the honour you have done me, I should avoid the didactic, should refrain from giving advice. But, Gentlemen, my interest in our college is so great, and my opportunities of addressing you so few, that I may be pardoned if, in a very few words, I express my opinion as to the present and the future of the college in relation to the life of the State. My ideal is to have in the college a central point whence shall radiate streams of vitalising thought and inspiration to the remotest part of my dominions. In these lecture rooms there are being, and I trust will ever be, imparted lessons in the art of living a useful life, an art which surely includes all others. Such lessons will influence first of all the development of character, and other civic virtues of the people. They will emphasise the importance of sympathetic understanding of our own peoples, nay, of all peoples; they will impart Science which should be our handmaid in the upbuilding of our nationality; they will aim at the bringing of Philosophy to a harmony with practical life; they will teach our young men and women to become valuable citizens, home-makers, nation-builders.

I have referred to the contrasting pictures, the laying of the foundation stone nearly forty-five years ago, and this

present occasion. The infant college of those days has grown up to an energetic youth, promising in the fulness of time to become a fully grown man as the morning ushers in the day; and it is gratifying to observe that this early promise has been so far fulfilled. I am delighted to have this opportunity of coming into close contact with you, members of the staff, past students, and you young men and women of the present. Principal Clarke has for the last twenty-three years been at the helm of the Baroda College, and its fortunes could not have been left in safer hands. Himself a devoted student of English literature and history, an adept in the schoolmen's subtle art, he has ever endeavoured to inculcate the right spirit in the minds of his pupils and has achieved eminent success in moulding their characters. In Professors Burrow, Arte and others, the Principal has secured trusted lieutenants of sterling merit. The college may well be congratulated on the splendid staff of teachers attracted to its chairs.

It is not possible for me in these few words, in the limited time at my disposal, to say to you all that I should wish, on this occasion which profoundly touches me. To visit an institution of which I laid the foundation stone when I was but a youth, to revisit it when I have reached my present age, this cannot but touch chords within me which vibrate powerfully. I have had as my ambition the achievement of so much; in common with all others who have hoped much, I have had sad disappointments; but I am thankful that I still preserve and I hope I ever shall, my youthful optimism and courage.

Gentlemen, again I thank you from the bottom of my heart for the kind Address which you have given me. For your sympathy I need not say that I am sincerely grateful.

In the calamities which are the common lot of humanity, one is sustained by such sympathy as you have expressed for me; I shall watch with continuous and affectionate interest the progress made by this college towards the fulfilment of its mission, the improvement of the conditions of the lives of my people, the supply of trained men for their service, and the constant exertion of a healthy influence on their spiritual and moral welfare.

CH

From the first years of his reign His Highness has had a broad-minded interest in all that affects India and its peoples, and especially their educational advance. At the inception of the idea of the Hindu University of Benares he at once manifested his sympathy and promised his support. Throughout its life his interest has never lessened and he has repeatedly come to its aid with donations for its buildings and for its other needs. As Chancellor of the University His Highness delivered the Address at the Convocation on the 19th of January 1924.

MR VICE-CHANCELLOR, LADIES AND GENTLEMEN,—It is to me a very real privilege to address you as Chancellor of this our Hindu University of Benares. In inviting me to preside over Convocation you have done me an honour which I sincerely appreciate, for which I am most grateful.

It is but fitting that, occupying my present position as your Chancellor, I should voice my deep regret that by the death of the great Gujarati Brahman we have been deprived of your first Vice-Chancellor, Sir Sunder Lal, and so of the aid and advice of one who was whole-heartedly devoted to our welfare, who was the most staunch of friends and the wisest of guides. Nor should I omit to record my delight in being afforded this opportunity of again meeting my friend

Madan Mohan Malaviyaji. In him we have a guiding spirit who is possessed by a youthful energy which never grows old, to whose courage, tenacity of purpose, and imagination, we owe much more than we can ever repay. This university is indeed fortunate in the possession of wise counsellors for the present and future, bitterly though it has to regret the Nestor who has passed from us to the beyond.

The act which established this learned Foundation declares that it shall be a teaching and residential university; and that while it will always be open to all classes, castes, and creeds, it will make special provision for religious instruction and examination in the Hindu religion. I am especially glad to emphasise the ideals conveyed by the words "teaching and residential", for they represent a return to ancient custom and practice. In the seventh century before Christ, in the famous university of Taxila, princes, Brahmins, and pupils of all classes from the length and breadth of this ancient land sat at the feet of their *gurus* to acquire all kinds of knowledge. Jivaka, an orphan from the capital of Magadha, went to Taxila and there became proficient in medicine and surgery; so much so that he returned to Magadha as royal physician to the king Bimbisara. Four hundred years later, in the reign of the great Asoka there was a residential university of Pataliputra, the modern Patna; and long after, in the seventh century of the Christian era, the well-known Chinese pilgrim, Hiuen Tsiang, was attracted to the famous university of Nalanda and there received instruction in the sacred books of Buddhism and Brahmanism. In those ancient days our universities were residential, and students of all classes and creeds were admitted and encouraged to study the Hindu

religion. Later, from the eighth century, that is, from the Puranic period, there came a change which, I cannot but feel, has had results detrimental to our culture and to our realisations of nationality. There were, during this last period, universities at Navadvipa in Bengal and here in Benares; but in both admission was confined to Brahmins, students of any other caste being sternly excluded. Surely such exclusion of the great majority, in favour of a privileged few, goes far to explain our decadence in modern times.

Let us be careful to avoid the error of confining our learning to any particular class; let us throw wide open the doors of this university as did our predecessors at Taxila and Nalanda. Let all freely come in to drink of the waters of our learning without stint. Then surely we should be able to make the magnificent gesture of brotherhood, embracing all the Hindu world with affectionate enthusiasm, welcoming every genuine effort to obtain more and more light and learning from our ancient and sacred scriptures.

We Hindus have good reason to pride ourselves on our glorious past. Is it not a fact that, while most of Europe was yet groping in the gloom of barbarism, our forefathers had achieved a flourishing civilisation? The *Vedas*, the *Brāhmaṇas*, the *Upanishads*, and the *Sūtras* describe a condition of society in which there existed law, order and culture; in which wise statesmen attempted to give successful effect to the benevolent orders of rulers bent upon the good of their subjects; in which poets and philosophers gave of their best for the aesthetic and intellectual advancement of enlightened courts. Mighty were the empires of ancient Hinduism—and great was their fall! While we boast of our glorious past, let us remember that there must have

been in it the seeds of our decline to our present inglorious position.

I believe emphatically that it is very wrong for us Hindus to follow blindly those who continually din into our ears the perfections of our past; who attribute our present weakness to our failure to live up to our past. Let us be frank, looking facts squarely in the face, sternly refusing to be blinded by any sentimental appeals. If this ancient civilisation of ours led us to a weakness which prevented us from successfully defending our country against invasion and capture, then there was in it something far from perfect. Let Hinduism arise from contemplation of past glories to a vigorous and practical determination to cope with the difficulties of the present. By all means let us be enthusiastic students of the past, determined to wring from it all its secrets; but with equal, if not greater enthusiasm let us prepare for the future. It is my ambition for our university that it shall become a fount of inspiration as regards both past and future.

I earnestly trust this university will take care to avoid that most terrible of errors, the narrowness of thought which in the end stifles thought and individuality. In my travels I have come into contact with the magnificent Buddhistic culture of Japan and China. Learning that the great religion had originated in India and that for centuries it had spread throughout our motherland, I found it difficult to explain to myself why we in the country of its origin knew so little about it. Buddhism went from India to be a vitalising force in far-distant lands; yet we Indians know practically nothing of it. I have since striven to encourage a study of Buddhistic culture in my State. The university of Bombay, in which culture struggles to make her voice

heard in the midst of the roar of machinery and the clamour of commerce, has included in its curriculum Pali, the language of most of the extant literature of southern Buddhism. Throughout Gujarat and the Deccan there is a significant and steadily increasing interest in Buddhist thought. In the Jain Library of Patan, an ancient city in the north of my dominions, two most important books of Mahayana Buddhism have recently been discovered, and are now being prepared for publication in the Gaekwad Oriental Series. My Library Department has fortunately been able to persuade our learned Pro-Vice-Chancellor to edit one of them. I trust that the Hindu University, in order that its studies in Hinduism may be complete, will include in its curriculum research work in Buddhist and Jain cultures, and will adopt indeed a sympathetic attitude of enquiry towards all cultures.

As the Hindu University has declared as one of its chief motives, devotion to the Hindu religion, it will be careful to give to the priests of the future an education which will fit them to be a real help to society. We need, and we must by all means have, learned *purohits* and pious priests. What are priests worth to us, or to anyone, who chant the *Vedas* ignorant of the transcendent truths contained therein? Before they can minister to our innermost needs they must have taken up the duties of their sacred office from inclination rather than by reason of their birth; they must know the scriptures and their real meaning; and they must have an understanding of the world in which they and we live, its realities and difficulties. They must study other religions, in order that they may know and sympathise with the efforts which all are making to find an answer to that most fundamental of all questions: What is truth? And, in

order that superstition may be defeated, they must have a good general knowledge, including at least the elements of Science.

A well-known classification of the universities of the world groups them according to the mission fulfilled by them, be it the advancement of truth, the development of character, the making of the perfect man through the harmonious cultivation of his personality, his good taste, or his efficient training for his vocation in life. It is good that our university aims at combining all these ideals; and that, while here we very properly lay great stress on the spiritual, we have not neglected the useful and practical. One of the greatest of the world's teachers has urged us to recognise the fact that the useful is to be identified with the Good and the True. "Culture is only the passion for sweetness and light", and it is possessed by all who work honestly, who study diligently, be they priests or peasants, poets or engineers, historians or chemists.

I am very glad to know that this university provides, side by side with the humanities, faculties of mechanical and electrical engineering; and that you are constantly endeavouring to improve the facilities which you possess for the imparting of scientific and technical training. We have vast resources in the soil, and indeed under it, in the minds of our country; and we need as many thoroughly trained men as we can obtain to assist us in utilising these rare and rich possessions for the good of our country, and for the furtherance of the happiness of our immense population. Faced as we are by keen competition from all over the world, it is high time that we resolved to make the fullest possible use of Nature's gifts to us.

We must face the world like men, proud of our ancient

heritage. Too long has the epithet "meek" seemed appropriate to us Hindus; too long have we put into practice that which others preach, the turning of the other cheek to the smiter. The merely meek man may inspire love; he certainly cannot command respect. Aristotle preached the golden mean, and we should be well advised to learn from him that, while selfishness, ferocity and pride are very wrong, excessive timidity, meekness and the refusal to make the best use of the aids and comforts which civilisation offers, are equally so. Let us as Hindus boast ourselves of our ancient past, at least to this extent: that we are determined to be men, even as our far-distant ancestors who lived when Chandragupta, Asoka or Vikramaditya reigned, were men. In the words of the famous Lincoln, "With malice towards none; with charity for all—let us strive on".

The purpose of all education is to fit men to play their parts on the stage of the world with efficiency; and indeed if they have no parts to play, the efficiency with which their education has endowed them is likely to become atrophied. On the Indian stage our young men will be called upon to play parts of a far greater importance than were permitted to their fathers; more and more, as that day which has now dawned grows towards maturity, their parts will be those of leadership, not merely those of insignificance and inferiority. As they realise this, naturally enough a wave of excitement passes through their hearts. But in days of change, of social and political enfranchisement, we especially need in our universities to study to build up in our young men a character which will enable them to cultivate restraint in word and deed. For there can be no rights, no privileges, no genuine freedom, without corresponding duties, obligations, and self-restraint. I trust that you,

members of this great university, will ever in your lives and conversation show that your influence and effort are on the side of order; that you know as a truth which cannot be denied, that practical service is far more patriotic than mere eloquence, however glib the tongue; that you appreciate the fact that freedom, if allowed to degenerate into licence, is worse than the most rigorous tyranny.

Fate compels us, whether we like it or not, to play our part in the struggles of the nations; and we must, as men, use all our energies and powers if we would survive the cataclysms which rage beyond the seas and beyond the mountain passes. To say that we are living in a period of transition is so true to-day that it cannot too often be insisted upon. We are "wandering between two worlds; one dead, the other powerless to be born". I appeal to you young men, future citizens, to follow those leaders who aim at practical achievement.

It is a real pleasure to me to know that our university does not close her doors to women. Especially here in northern India, where the seclusion of females is so strict a custom, the fact that a few have been found seeking and receiving admission to our lecture rooms is a most welcome sign of a rapidly approaching change. It is almost incredible that Hindus, who in ancient days prided themselves on Gargi and Maitreyi, regarded with reverent admiration Jain and Buddhist nuns, who did much for the literature and general culture of the country, could yet, in a degenerate time, so far forget as to utter curse upon curse against any woman attempting to study the Hindu religion.

To a yet more marked extent there is another very large section of our people appealing to our intelligence to free them from disabilities to which a hard custom has con-

demned them—the Śūdras and Atiśūdras. It is impossible for us to justify our treatment of these unhappy millions. I am glad to know that the Hindu Maha Sabha has undertaken a solution of this pressing problem; and I beg of you, members of this enlightened university, as you value our good repute amongst the learned of the world, to put no bar in the way of any Hindu of good character and high motive who desires here to learn our ancient ritual and our holy scriptures. Neither sex nor caste should be a hindrance to the acquirement of Hindu culture.

Yet another matter which I desire to place before you for consideration is concerned with foreign travel. It is, I think, most important that we should encourage our people to travel abroad, to make themselves acquainted with other lands, other races, other cultures. Why have we acquired the dislike to travel over the seas? It is a comparatively recent growth in our opinions. Our ancestors, the Indian traders, the Buddhist missionaries and teachers, travelled far and wide spreading our ancient culture throughout Asia. We had, so far from remembering their achievements with pride, forgotten them so completely that, but for the efforts of European archaeologists and orientalists, we should know nothing about them. This mediaeval attempt of ours to keep ourselves in dignified seclusion has cost us more than we shall ever know. The proverbial toad in the well had not its vision more confined than have those who refuse to contemplate the pulsing life of the countries overseas. Intercourse with the great trading nations is necessary to us for the extension of our resources, for the enlargement of our horizon, and for the recovery of that initiative which we are said to have lost. Let us go abroad again to recover it. Some will reply that there are many

Indians of a world-wide reputation for their great gifts in all branches of intellectual achievement who have never visited the lands beyond the seas, whose knowledge of other countries is and has been based on their reading, or on information derived at secondhand from others. I cordially agree. But I am convinced that, had they added to their great natural talents the breadth of mind and elasticity of imagination which must result from travel, from personal experience and observation of the manners and customs of other nations, they must have increased enormously their powers for good.

Finally I ask, what place in the whole of India could serve so well as a fountain of inspiration to a Hindu University as Benares? Here it was, in the Deer Park, that the Divine Buddha preached the first sermon on the law of Righteousness, and from this spot the mighty religion of Buddhism spread far and wide. To Kaśi came the mighty Śankara, and triumphantly preached his transcendent doctrine of acosmic *Māyā*. To Kaśi still come pilgrims, from all parts of India, from Tibet, China, Japan, Siam, Burma and Ceylon, to seek purification and redemption. The neighbourhood of Kaśi is still rich with a chaos of ruins amidst which the wandering pilgrim is sure at every step to stumble against recollections hallowed by age, "to hear tongues in trees, sermons in stones, and books in the running brooks". Kaśi echoes and re-echoes our ancient glories. She has withstood the march of centuries upon centuries; still she survives, and Hinduism with her. I pray that this eternal city may be rich again with a new *Jñāna-vāpī*, the spring whence shall rise a constantly flowing stream of culture for the infinite refreshment of our people. May the Almighty preserve this *Viśva Vidyālaya* under the shelter of His

powerful wing, secure against all the changes and chances of the passing years. And may

The world's great age begin anew,
The golden years return.

CIII

The British Indian Union and the Northbrook Society gave a Lunch in honour of Lord Reading at the Hotel Cecil, London, on the 25th of June 1925. His Royal Highness the Prince of Wales having paid a tribute to Lord Reading,* His Highness rose and said:

YOUR ROYAL HIGHNESS, MY LORDS, LADIES AND GENTLEMEN,—
It is with infinite pleasure and some diffidence that I rise to support Your Royal Highness' cordial welcome to Lord Reading. The pleasure arises from my deep admiration for Lord Reading's achievements. The diffidence from the consciousness of my own inability to praise him adequately.

Were I on my native soil, I should feel that I had actually behind me the whole-hearted approval of many millions of my fellow-Indians in singing his praises. Here, at least, I know that I have the most enthusiastic support of those of my countrymen present to-day.

In a small way, I myself have some little experience of government. I can therefore the more readily express my admiration of the strenuous application of His Excellency. His task has been, inevitably, of the utmost difficulty. He has sacrificed himself, without stint, in the performance of his exalted duties. His clear-sighted judgment and his unswerving patience have guided the ship of State clear of dangers which would have overwhelmed a smaller man.

* Lord Reading, Viceroy and Governor-General of India, 1921-1926.

His moderation has gained our sincere admiration. He has, indeed, tempered justice with mercy.

I cannot leave the subject of the excellences of Lord Reading without paying the warmest tribute to those of Lady Reading. As the Viceroy's consort, as a hostess, we give her highest praise. As the unselfish helpmeet of a strenuous worker, she wins our warmest admiration.

I cannot close without expressing my deep sense of the great honour that has been done me by Your Royal Highness in permitting me thus to add my tribute to Lord Reading to that given him by Your Royal Highness.

TO THE MEMORY AND PRAISE OF FAMOUS MEN

An Address delivered by His Highness on the occasion of the laying of the Foundation Stone of the *Kirti Mandir*, or Temple of Fame, on Friday the 15th of January 1926 in connection with the Celebration of the Golden Jubilee of his Reign.

LADIES AND GENTLEMEN,—There is no greater power, there is no more enduring force among men, than the influence of prominent personalities. Even though their names be forgotten, the effects of great men pass on from mind to mind in the ever-flowing stream of humanity. This influence of human character is untouched by the ravages of physical decay. There is no honour too great that we can show to those who have led and guided us to happiness and peace. Above all, we would keep them in remembrance. Their memorials should inspire us to still higher ideals.

So mankind has thought in all ages. To-day, in assembling here to establish a *Kirti Mandir*, a Temple of Fame, or a Hall of Remembrance, we are joining with the best sentiments of all the great-souled peoples of the world. Whether we pass from China, with its historic tablets to the memory of its great men, to Egypt with its Pyramids and Rock Tombs, or from Central America with its vast monumental ruins to the temples and mausoleums of our own beloved India; or still again, from the Pantheon of Ancient Rome to the Pantheon of Modern France, or the Westminster Abbey of England, we find memorials to the saints, pro-

phets, poets, philanthropists, philosophers and kings, and to many other distinguished leaders of the race. During the last few years there have been memorials without number to the heroes of war. Let us remember with the poet that

Peace hath her victories no less renowned than war.

We are privileged to join in noble appreciation of noble men. Let us, therefore, do homage to those illustrious souls of all times and of all places who have helped to promote the welfare of mankind.

It is, however, our special duty to recognise our personal debt to those of our own State who have in particular contributed to its progress. You, my loyal subjects, at this time, when I join with you in the celebration of the fiftieth anniversary of my reign, will allow me to think first of those who, in their day and generation, ruled and guided the destinies of this State. We can know only a fraction of the good they did, for it has always been a characteristic of the dignity and reserve of the best of Indian rulers to perform acts of charity and good-will without ostentation. As all men, they had their limitations, nevertheless they were men of power, of force of character, of energy. We in our times have built on the foundation of their achievements. It is, therefore, in instituting a memorial of the past rulers of this State and devoted members of their families that I ask you first to join with me. In private duty bound, I would raise here a *Chhatra* in their honour, in which the purpose of *Śrāddha* may be realised in lasting sequence.

And let us try now and in the future to realise that *Śrāddha* is not meant to be a mere empty form of obsolete and antiquated rites. It may and should be given a significance which will enable it to express and cultivate some of

the noblest feelings of mankind. It may and should enshrine the best of filial love, of reverence for virtue, and be an inspiration to faithfulness to one's kith and kin. In it we are to be raised above passing conflicts and oppositions. It is sad to find that trivial strife has often in the past led to such neglect that, of some memorials, at the present time hardly one stone remains upon another. In the *Kirti Mandir* we are now to establish, we must give all their due place, acting as we can well believe, in accordance with what was truly their own best sentiment.

After fifty years of sincere care for the progress and well-being of my people, I like to remind myself that this reverence for my ancestors has existed since my earliest youth. This Hall of Remembrance will be the fulfilment of a long-felt desire to found an enduring memorial. I recall how long years ago, almost as a child, I was impressed by the old Indian paintings of my forefathers, as, time after time, I looked at them through the long hot days in the basement of the Motibagh Palace. In later years, to ensure a continued record, I had these photographed. Still later, these photographs were enlarged, and in the course of time bronze busts were made and studies in relief. Thus, through my life, my respect for my predecessors has continued, and continues. I have endeavoured to learn from their achievements. I have endeavoured to learn from their failures. I hope that this building will embody an expression of a true sentiment, which it will promote in the hearts and minds of all those who visit it.

In all ages the ruler has looked for counsel and aid, and he has been able to achieve his noblest aims through the devoted and meritorious activities of his subjects. The long past of the history of mankind has been marked by great

leaders in thought and in practical affairs. In religion, in knowledge, in the arts, in political administration, in agriculture, in industry and in commerce, the main advances have been made by men whose memory is an everlasting inspiration to our activity. Civilised mankind is becoming so interdependent that we see now, in a way our forefathers did not see, that our welfare depends on the merits of men of all times and climes. But greatly as we must all regret it, to make a memorial here to all of the greatest names in human history is impossible. Our aim is a more modest one. It also lies nearer to our personal affections. Our aim is to keep ever fresh the remembrance of the distinguished persons and benefactors of our State.

It is not part of the present task to enumerate any of those whom we may expect to be included in this *Kirti Mandir*. Some names must already be impressed upon the minds of those who take a living interest in our history. There are others whose memory has faded, whose achievements and character may be brought to clearer vision and their fame established. Many others there must be whose names are forgotten for ever. There can be no doubt that the tomb to the unknown warrior, in all countries in which it has been established, has been a memorial which has appealed strongly to public sentiment. We may ask whether we ought not also to place a monument to those glorious dead whose names are forgotten, who by their lives and work strove meritoriously for the benefits of the times of peace.

Intent as we are upon honouring the great, the time is appropriate to ask in what true greatness consists. Difficult as it is to answer that question fully, it is fortunately possible to enumerate some of the essential features of those who are truly great. Greatness is fundamentally of character.

Sincerity and unselfishness, far-seeing wisdom and untiring energy are its never-failing qualities. With these the great man stands unbroken and undaunted in face of physical misfortunes. To him, health and wealth are twin opportunities to unceasing service. To him, sickness and poverty are twin occasions to invincible courage. Greatness knows no caste. Seen vaguely in the child, it reaches full expression in the adult. It is as impressive in woman as in man. Well has the Sanskrit adage put it, that "Merit alone is adorable in the great and not their age or sex".

Almost all religions have their special days in each year when they commemorate the great ones who have departed from this life. So also, as year follows year, it should become a definite practice to hold an appropriate assembly in the *Kirti Mandir* we are founding. For here we shall gather the memorials of all our great men and women. In their impressiveness, thus brought together, their remembrance will give a social significance to the ceremonies performed. We need not decide for the present the form these gatherings should take. But perhaps it would be appropriate, as each year comes round, to have as part of the proceedings a Golden Jubilee Memorial Lecture upon some great personality.

Surroundings such as these we have here, and the inspiration of the thought of those commemorated, should be conducive to rest and to the rejuvenation of the weary in body and in mind. In order, therefore, that this benefit may be attained, it is our hope in the course of time to include a *Dharamsala* within our foundation.

The recognition of the benefactions received from those now dead should make us more appreciative of the virtues of those now living. Let us do honour and homage also to

the living whose character and conduct arouse our admiration and gratitude. Let us honour moral excellence of deed and of personal character, independent of all consideration of social status and worldly circumstances. I have already established an Order for the recognition of literary, artistic, and scientific merit.

Loyal subjects, this foundation is the beginning of an institution the purpose of which can reach satisfactory fulfilment only with the utmost care and the most sympathetic co-operation. It is appropriate that we should dedicate ourselves to its service. To us there can be no words more fitting for this, than those enshrined for centuries in the heart and mind of every great religious Hindu, the *Gāyatrī Mantra*:

“We contemplate the refulgence of the Sun, the God of Light: May He guide our intellects.”

Let us join, therefore, in the sentiments so admirably expressed many centuries ago by the Hebrew writer of the Book of *Ecclesiasticus*:

Let us now praise famous men,
And our fathers that begat us.
The Lord hath wrought great glory by them
Through his great power from the beginning.
Such as did bear rule in their kingdoms,
Men renowned for their power,
Giving counsel by their understanding,
And declaring prophecies:
Leaders of the people by their counsels,
And by their knowledge of learning meet for the people,
Wise and eloquent in their instructions:
Such as found out musical tunes,
And recited verses in writing:
Rich men furnished with ability,
Living peaceably in their habitations:

All these were honoured in their generations,
And were the glory of their times.
There be of them, that have left a name behind them,
That their praises might be reported.
And some there be, which have no memorial;
Who are perished, as though they had never been;
And are become as though they had never been born;
And their children after them.
But these were merciful men,
Whose righteousness hath not been forgotten.
With their seed shall continually remain a good inheritance,
And their children are within the covenant.
Their seed standeth fast,
And their children for their sakes.
Their seed shall remain for ever,
And their glory shall not be blotted out.
Their bodies are buried in peace;
But their name liveth for evermore.
The people will tell of their wisdom,
And the congregation will shew forth their praise.

His Highness then proceeded to the site of the foundation stone and took part in appropriate religious rites. Finally he said:

I declare this stone well and truly laid, for the establishment of a *Chhatri* and a *Kirti Mandir*, to the Memory of my Ancestors and to the Remembrance and the Praise of the Famous and the Worthy.

MAY PEACE REST FOR EVER ON THIS PLACE.

As an act of Charity in connection with the celebration of the Golden Jubilee of his Reign, the Maharaja also established a Home for aged Poor. At the Opening Ceremony on the 10th of March 1926 he delivered the following Address on

THE SPIRIT AND THE PRACTICE OF TRUE CHARITY

LADIES AND GENTLEMEN,—Besides the great and distinguished who guide the destinies of society, and the vast masses who in varying grades form its main body, there has always been a class of poor, dependent almost entirely upon others for their maintenance. Through physical deformity or mental defect from time of birth; through lack of intelligence and moral worth; through enervating illness or through failure after failure in the work they have adopted, or again through progressive degeneration through continued failure to obtain employment; through degeneration at times of plague and famine; from old age and from a number of other causes, these persons, not always through their own fault, have become permanent members of the class of the destitute. These persons constitute a real problem for the consideration of those who are anxious for a healthy community. They tend to lower the moral tone of society if they are allowed to wander about as they wish, and as carriers of disease they are often a serious menace to the health of others. These persons arouse our feelings of sympathy.

For the springs of charitable feelings are found deep down in human nature. They lie at the heart of our personality and of our social life. The father and the mother show their natural feelings for their offspring, who for many years are solely dependent upon them for the supply of their needs. The sentiment of sympathy and charitable feeling also

found early scope for expression in the wider circle of the tribal community. This was emphasised by the sanction of religion, when the members of the tribe assembled together in worship and joined in a sacred meal together, or participated in the food offered to the deities. In this way charitable feelings were intensified and the range of their action increased. Religious ceremonies have influenced charitable feelings in the family and the community. The domestic ceremonies have led to a feeling amongst members of the family that they are part of one whole and must act together for their common good. Public ceremonies have often in the past and still should lead the members of the community to seek the good of each in the good of all. But these charities have had and mostly have definite limitations. They are sometimes bound to particular localities and to particular religious communities. There is thus still opportunity for some further advance. The sentiment of charity may express itself beyond such limitations and become national and universal. Even though that may be a distant ideal we may at least try to avoid sectarianism in our private charity and in our charitable institutions.

There have been some who have represented Hindu *Dharma* as purely individualistic and unsocial, as though the concern of each should and can only be the salvation of his own soul. The actual fact, whatever may be said as to the individualism of the doctrine of *Karma*, is that the Hindu *Śāstras* are full of exhortations to charity. In the stories of the great king Vikramaditya, and in the great epic, the *Mahābhārata*, there are famous examples of charity and frequent insistence on it as part of the duty of pious Hindus. So in the *Mahābhārata* we read: "No man is equal to him in merit who satisfies the hunger of a person that is emaciated,

possessed of learning, destitute of means of support, and weakened by misery. One should always, O Son of Kunti, dispel by every means in one's power, the distress of righteous persons observant of vows and acts, who though destitute of sons and spouses and plunged into misery, yet do not solicit others for any kind of assistance”.

Even in that passage it is clear that begging was disapproved: it is not those who solicit alms who are the most in need or the most deserving. To beg is to involve a loss of self-respect. Similarly one is warned against the abuse of hospitality. A man is entitled to respect, says the *Mahābhārata*, when he eats in his own house the food earned by his own efforts. “One taketh another's food when that other inspireth love. One may also take another's food when one is in distress”. The taking of gifts, we are told, speedily extinguishes the energy of the supreme self which is in man, that is, it tends to make him lose the power of self-dependence.

Nevertheless, there are many occasions when acts of charity should be done and should be accepted. It is essential that their motive should be good. “It is easy to fight in battle”, says the *Mahābhārata* again, “but not to make a gift without pride or vanity”. So also in the *Upanishads* we are told: “Give with faith. Give not without faith. Give in plenty. Give with bashfulness. Give with fear. Give with sympathy. This is the command. This is the teaching”. The *Bhagavad Gītā* calls upon us to exercise charity from a true devotion of the heart to the service of others, but to guide our actions with intelligence and wisdom. In this way charity becomes an adornment to the simple and the great. As the wise Bhartrihari puts it: “It is charity which beautifies the arm, and not the bracelet”.

The Buddhist teachers and rulers who exerted so powerful an influence on the moral life of India also devoted themselves to cultivating the spirit of charity both by precept and by example. From the oldest Pali writings it appears that the Buddhists distributed cooked rice and clothes to the poor and travellers. The Buddhist kings founded *Dānāsālās* in their capitals. But the most impressive evidence of the importance placed upon the spirit of charity and upon charitable acts amongst Buddhists is to be found in the *Jātaka*, the stories which were related as though concerned with the previous lives of the Buddha. Thus there is the immortal story of the hare who wished to feed a Brahmin, but had nothing with which to do this, no rice, no sesame, no salt, and no money. Yet undiverted from his purpose he said: "I will roast myself in the fire; pray eat my body, and be content". Therewith he leapt into the blazing fire "even as a swan does into a pond of lotuses". The fire could do no harm to so noble a creature. For the Brahmin was a deity in disguise, come to test the benevolence of the *Bodhisattva*. And it is told that as a never-dying symbol of this act of charity the god drew upon the moon the figure of the noble hare.

"If you enjoy to any extent the power of wealth", says a Parsi scripture, "use it in charity". The heart and conscience of the generous man are warm, and such a heart has the light of the holy fire. The generous man is exalted among men. "Men get the greatest happiness through helping one another to the best of their power. But it is vain to show charity to the unworthy, and to do it without real sympathy. Woe to him, Spitama Zarathustra, who gives alms when his soul is not joyful over almsgiving; for in alms lies in all the corporeal world the decision for good thoughts and good words and good deeds".

The duty of almsgiving is insisted on in the *Quran*, but it is made clear that this is to be with discrimination. "Alms are only for the poor and needy, for the officials over them, for those whose hearts incline to righteousness, for ransoming captives and those in debt, for the wayfarer, and for the promotion of the way of Allah". From the spoils of war it was ordered that part should be devoted to orphans, the needy, and the relief of travellers. Alms are to be given to the poor who cannot go about to attend to their own necessities. The care of the poor was to be a definite charge upon the proceeds of the tax, *Zakat*, which all Muslim families were supposed to pay.

Thought for the welfare of all his subjects has always been part of the ideal conception of the Indian ruler. He is to represent the embodiment of charity. So it was symbolically and poetically expressed that the king took his meal at twelve o'clock, by which time all his subjects would have been fed. That is a picturesque way of expressing the solicitude of the monarch for the welfare of his people. It used to be said that "Baroda is a *Dharma Raj*". When that expression was first definitely used, it must have meant that in this Raj the ideas and rules of orthodox Hindu *Dharma* were observed. We know now that much depends upon the manner in which we interpret *Dharma*. We are aware that the old interpretations cannot be accepted entirely at the present day. We find also that while we can accept the ideals of charity which *Dharma* has always taught, we must adopt different methods from those of the past in trying to realise them. All through my reign I have pondered on the difficult problems which are raised in this connection. Inspired with genuine sympathy and with an ardent desire to perform acts of charity, I have sought for the methods which will in

no way undermine self-respect and self-reliance among my subjects. I have realised that to get good results charitable feelings must be guided by sound intelligence and by careful consideration of the best methods. To the best of my judgment and to my greatest power, I have endeavoured, and endeavour to justify still in its best sense this saying that "Baroda is a *Dharma Raj*".

It is then in the highest degree essential that the sentiment of charity shall be preserved and strengthened. But the charity which has been promoted by religion has all too often been spasmodic and individualistic. It has lacked the character of continuity and has thus produced little lasting good. It has relieved momentary suffering and want, but it has not set the individual on the way to recovery of health and of self-respect. In some instances it has tended to weaken self-reliance, and has led families to neglect their duties to their weaker members. Thus, while retaining the feelings which prompt to acts of benevolence, we are called upon to consider by what methods we should proceed. We have to draw a distinction between unorganised and organised charity.

There was a time when in Baroda the charities of the State were dispensed almost without any discrimination. They were, in consequence, in many ways abused. Persons came from outside the State and imposed themselves upon the State. Yet our resources are after all severely limited: however large our sympathies, we are compelled to think first of the needy among our own people. There is real importance in the Western proverb that "Charity should begin at home". But there were other reasons why we had to modify our methods. It was evident that in many cases the opportunity of obtaining charity led some to shirk their

moral responsibilities. There were similar abuses in other charities, such as the *Gyarmi Karkhana* for the Muslims and the *Kedareshwar Khichdi* for Brahmins. Not only were some able-bodied persons in receipt of charity from these institutions thus led to laziness, but it was found that some actually sold in the bazaar the food which had been given them for their families. To prevent the undermining of self-respect and self-reliance in this way, we had to revise our methods and limit these charities.

The changes were not due to any loss of charitable feeling. They were due to a fervent desire that kindness should not be a cause of acts seriously weakening the moral character of persons already evidently not strong. We have sought other ways. Funds have been in later years devoted to the costs of an orphanage, to the provision of boarding houses where *Kali Paraj* boys and girls are lodged, clothed, fed and taught. Similarly we have made institutions in different Pranth for the encouragement of the development of the so-called depressed classes. Dispensaries have been established, and aid given for the improvement of the conditions of maternity among the poor. Maintenance scholarships and free higher education have been provided for the most deserving of those boys whose parents were unable to meet the expenses of such education. In this way our methods of charity may help rather than hinder the physical betterment of our people and the training of men of character and learning for the service of the State. It must not be forgotten that these things being specially meant for the needy are a distinct part of our present methods of charity.

In the past it has always been insisted upon by the East, and especially by India, as against the West, that family

sentiment is so strong and the idea of the family so wide, that no family however poor would willingly allow any of its members to be destitute. It is essential to family dignity, pride, and self-respect, to look after the aged, the infirm, the diseased and the unfortunate of its members. That is an attitude which must be preserved. The State must encourage the view that this is not merely a privilege but an inalienable duty. All morally healthy subjects of the State will agree with the insistence of this as a duty upon the few who neglect it. The State ought not, and will not, accept responsibility for any who have relatives or friends to assume charge of them. Whether it will be possible for the State to give any assistance to very poor and destitute families who have homes must come up for later consideration. It is conceivable that an efficient committee would be able to formulate a plan for such assistance so that it might not be abused, should it be possible at some future time to provide funds for it.

The problems of poverty are extremely grave in India. Even where there is a margin of income over expenditure there is rarely that attitude of thrift and prevision which is so common in the West, leading to saving for times of misfortune and want. The general problem of poverty is not one which can be suitably met by any kind of State relief or monetary assistance. That would only result in a further loss of endeavour and effort. This is a situation which can be changed only by progress in our economic organisation. This can be changed only by the use of more modern methods and by more energetic work by all concerned.

In establishing this Poor House, we have in mind only the extreme cases of destitution amongst the aged. We mean those unable to earn their own living who have no relatives

or friends to care for them. Unless the State or some body of Local Government makes some provision for these, they must be left miserably dependent upon the uncertainties of unorganised charity. This Poor House must be regarded as to some extent an experimental attempt to try to meet the chief needs of the limited area of Baroda city. In course of time, if the method meets with the success hoped for, the range of its scope may be extended by increase in the accommodation. We may also consider at a later date the establishment of at least one Poor House in each of the four Pranth of the State. But it must be seen first how far the present policy is on the right lines.

Gentlemen, that ancient writer with whose thoughts we closed our reflections upon the occasion of the foundation of our *Kirti Mandir* has also an impressive exhortation for us in the present connection. This Jew thus counsels us:

My son, defraud not the poor of his living,
And make not the needy eyes to wait long.
Make not a hungry soul sorrowful;
Neither provoke a man in his distress.
Add not more trouble to a heart that is vexed;
And defer not to give to him that is in need.
Reject not the supplication of the afflicted;
Neither turn away thy face from a poor man.
Turn not away thine eye from the needy,
And give him none occasion to curse thee:
For if he curse thee in the bitterness of his soul,
His prayer shall be heard of Him that made him.
Get thyself the love of the people,
And bow thy head to a great man.
Let it not grieve thee to bow down thine ear to the poor,
And give him a friendly answer with meekness.
Deliver him that suffereth wrong from the hand of the oppressor;
And be not faint-hearted when thou sittest in judgment.

Be as a father unto the fatherless,
And instead of a husband unto the mother :
So shalt thou be as the son of the Most High,
And He shall love thee more than thy mother doth.

CVI

At a Banquet on Christmas Day 1926, the Maharaja proposed a Toast to the health of His Majesty the King-Emperor:

MR KEALY, LADIES AND GENTLEMEN,—I rise to propose the health of His Majesty the King-Emperor.

His Majesty's benign sway spreads its influence for good throughout the entire civilised world. May the New Year bring him and his House increased happiness and prosperity.

His Majesty the King-Emperor.

CVI a

The Toast having been responded to, His Highness then proposed a Toast to the health of his distinguished Christmas guests:

LADIES AND GENTLEMEN,—It is now my peculiar privilege and pleasure to propose the health of my guests. To you Sir John Thompson,* who are no stranger to Baroda, I extend a cordial welcome, and it also gives me sincere pleasure to greet Lady Thompson and your daughter.

I am indeed glad to have with us to-night my old and valued friend the Resident, Mr Kealy, whose services, I was happy to note, have been rightly appreciated in other quarters also by the honour recently conferred on him by

* Sir John Thompson, Political Secretary to the Government of India.

the King-Emperor. The charming presence of Mrs Kealy, too, affords me great gratification.

I am honoured also by the presence of Sir Philip Hartog,* whose work on the Calcutta University Commission, on the Public Services Commission, and as Vice-Chancellor of the Dacca University is well known.

Further, I welcome the opportunity of offering of my hospitality to my learned friend, the Honourable Mr Justice Madgaokar, and to Mr Neilson who, as Chairman of the Bombay Port Trust, has done so much to bring the Port of Bombay to its present state of efficiency.

And lastly, though

Into each life some rain must fall,
Some days be dark and dreary,

I trust that the coming New Year will bring to all of you a full meed of happiness and prosperity.

Ladies and Gentlemen, I ask you to join me in drinking to the health of—My Guests.

CVII

On the 1st of January 1927 His Highness awarded to Shrimant Raj-Pautra Pratapsinhrao Raje Gaekwad, his grandson, the Diamond Medal of the Exalted Order of Vikramaditya. At a Durbar in the Laxmi Vilas Palace at which the honour was conferred His Highness addressed the assembly of members of his House, Sirdars and Officers of the State.

In his short address, His Highness explained why it was that unlike other times he began the ceremony with a speech. He observed that one of the duties of the prince is to be

* Sir Philip J. Hartog, member of the Indian Public Services Commission, some time Vice-Chancellor of Dacca University.

the head of society, and as such to recognise the rank, work, and merit of those amongst his subjects who stand above the rest. Such recognition is necessary to stimulate effort on the part of those who are capable of achieving great things. It is one of the most pleasant duties of a prince, and His Highness assured those present that it gives him great pleasure to recognise the good work and merits of his subjects.

GLOSSARY

Adnya Patrika: the official gazette of the Baroda State.

anuloma: literally, in the direction of the hair, with reference to marrying in the same or a higher caste or sub-caste.

ashwa-meda: sacrifice; the great horse sacrifice, performed for the attainment of universal sovereignty.

āśramas: vocations, or duties of the different stages of life and of the different social orders.

Bhakti-mārga: the path of devotion.

bhungies: sweepers and scavengers.

brahmachari: a celibate, especially a student in the first stage of life.

Chawl: a block of workmen's dwellings.

chhatra: a mausoleum or building for the performance of ceremonies for the remembrance and benefit of the departed.

Dai: a native Indian midwife.

dakṣiṇa: a specific offering for the promotion of religion and religious learning.

dānāsālā: a hall for rest and refreshment, and the distribution of charity.

devasthan: relating to the places and administration of religious worship.

dharamsala: a place for rest and refreshment for travellers.

dharma: moral and religious doctrine and practice.

dhotar (or *dhoti*): a long piece of cotton cloth for wrapping around the legs as a garment instead of trousers.

Gadi: throne.

garbhas: songs accompanied with dancing.

guru: teacher, generally of one teaching the principles of the religious life.

Hakim: a Muslim medical practitioner or pharmaceutical chemist.

Inamdars: persons in receipt of annual allowances from the State, in accordance with a special gift or honour for services performed.

Jñāna-kāṇḍa: the doctrine concerning the path of knowledge.

jñāna-mārga: the path of knowledge.

jñāna-vāpī: spring or source of knowledge or enlightenment.

Kali Paraj: darker aboriginal tribes.

kansar: an Indian sweetmeat.

karma: action, used especially with reference to action producing pleasant or unpleasant results.

karma-kāṇḍa: the doctrine concerning the path of action.

karma-mārga: the path of action, sometimes interpreted as action in general, sometimes as the acts of ritual practice.

kathās: discourses.

kulinism: a type of polygamy formerly prevalent amongst members of a small sub-caste in Bengal.

Madhyastha panches: arbitrators and conciliators.

mandli: society or personal group.

mankaris: staff officers.

mantras: phrases or prayers frequently repeated, similar to spells, and supposed to be especially effective.

māyā: illusion.

moulvies: Muslim theologians.

Nala or *nullah*: a dry bed of a river or stream, a ditch.

nautch: a native Indian dance.

nirākāra: without form.

nirguṇa: without qualities.

Panchamas: the “fifth caste”, applied to those Hindus not classed among the four recognised castes of orthodox Brahminism.

panchayat: a council.

panches: councils, presumably originally of five persons.

pashmina: finely worked soft woollen material, made in Kashmir.

patel: the headman of a village.

poles: narrow side streets or lanes.

pratiloma: “against the hair”, marrying with one of a lower caste or sub-caste.

purāṇas: ancient narratives, historical and legendary; also the name of a specific group of writings containing such records.

purdah: “curtain”, refers to the practice of women screening themselves or their faces from view.

purohit: a family priest concerned with the performance of domestic rites and ceremonies.

purusha: the universal spirit.

purushārtha: the end or aim of human life.

Ryot: a peasant landowner.

Sabha: society.

sadhu: ascetic.

sahukar: a native Indian banker practising traditional Indian methods.

sanad: a title deed, or official document conferring right to land or to perform specific functions.

śāstra: an authoritative orthodox Hindu writing chiefly on religious, philosophical, ethical and legal matters.

śāstrī: an authoritative interpreter of the Hindu *śāstras*.

sati: the self-immolation of a widow on the funeral pyre of her husband.

shamiana: a large ornamental tent, generally rectangular with a flat top and one or more open sides.

śloka: a verse.

sovale: a garment assumed for ritual purity during meals.

śrāddha: a ceremony performed for the welfare of departed ancestors.

suba: the chief administrative official of a large district.

swadeshi: "home-made", used with reference to manufactures by

Indians in India from Indian materials.

swāmi: an eminent religious teacher.

Taccavi (or *tagāvi*): a State loan.

taluka: an administrative district, generally containing at least one town or several villages.

Vaidya: a person practising the Ayur-Vedic system of medicine.

varnas: "colours", refers to the recognised four castes of orthodox Brahminism.

varṇāśrama dharma: the doctrine concerning the castes and their vocations and duties.

viśva vidyālaya: university.

Yajña: sacrifice or religious rite.

Zemindar: nobleman or prominent landowner.

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